

BOOKER T. WASHINGTON

The Negro Student
A CHILD OF SLAVERY



Memorial Edition

Viola Warrick.

ROBERT T. W. GEMMELL

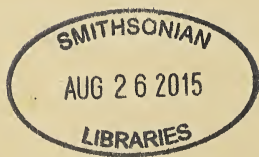
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BOOKER T. WASHINGTON

THE MASTER MIND OF A CHILD OF SLAVERY

AN APPEALING LIFE STORY RIVALING IN ITS PICTURESQUE
SIMPLICITY AND POWER THOSE RECOUNTED ABOUT THE
LIVES OF WASHINGTON AND LINCOLN. A BIOGRAPHICAL
TALE DESTINED TO LIVE IN HISTORY AND FURNISH AN
INSPIRATION FOR PRESENT AND FUTURE GENERATIONS

A Human Interest Story Depicting

THE LIFE ACHIEVEMENTS

of a

GREAT LEADER OF A RISING RACE

Showing what one man born in slavery and obscurity accomplished by
perseverance and sheer force of personal effort, which shines
forth as a Beacon Light for every Colored American and
as a guide to further development

By FREDERICK E. DRINKER

EDITOR AND AUTHOR

SPLENDIDLY ILLUSTRATED WITH PHOTOGRAPHIC PICTURES

MEMORIAL EDITION



INTRODUCTION.

THE ESTIMATE OF MEN.

THE truth of that homely axiom, "Great Oaks From Little Acorns Grow," finds no better exemplification than in the life of Booker T. Washington. So much has been written about this extraordinary negro educator, who rose from obscurity, that it is deemed necessary in offering the public this work to say that it is not presented as a biography, but rather as a story pointing a moral and carrying with it a lesson for all mankind to study and heed.

Dr. Washington has contributed much to the literature of the age, telling the story of his struggles and ambitions in a characteristic, simple, straightforward and effective manner, and the world is better for his works. But his very simplicity and the utter unselfishness which his humble life and training produced made it impossible for him to "stand without" and view himself with justice.

The purpose here is to present a faithful picture of Booker T. Washington, as viewed through the eyes of those "outside" who watched his rise and studied his work and progress, and to provide an unprejudiced and unbiased work of some economic as well as historic value.

THE PUBLISHERS.

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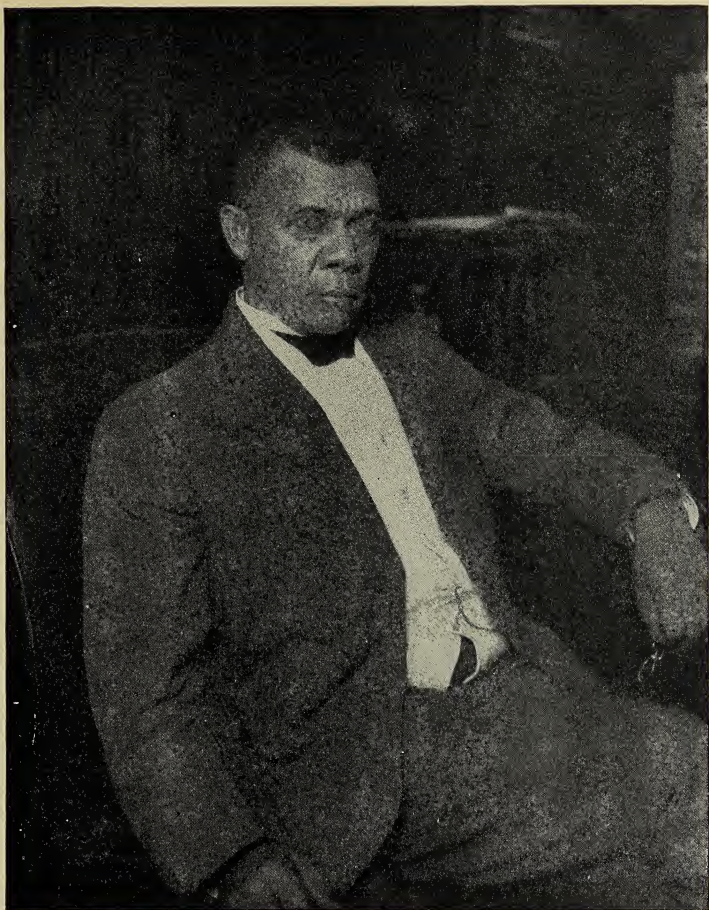
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BOOKER T. WASHINGTON. From a late photograph.

Under his guiding hand, Tuskegee grew up and became famed the world over for what it has done for the colored race.



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THE FAMILY HOME, TUSKEGEE

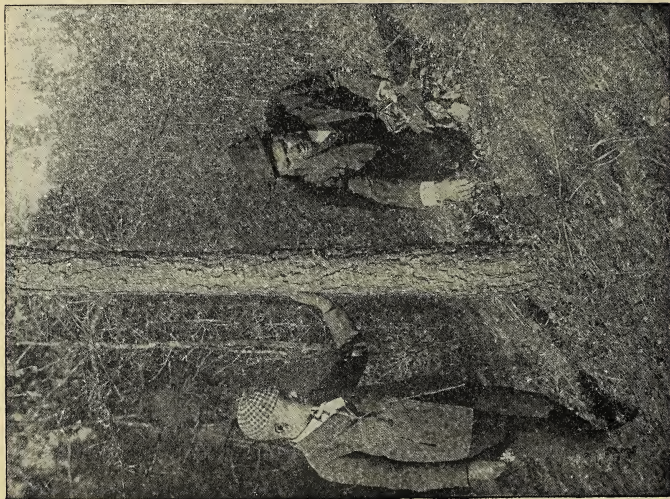
This handsome residence of Mr. Washington was well earned, and stands as another monument to his life work.



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MR. AND MRS. BOOKER T. WASHINGTON

And their sons, Davidson and Booker T., Jr., at home, Tuskegee, Alabama.



GATHERING WILD FLOWERS

In Mr. Washington's left hand is a bunch of pokeweed, which he has picked to take home for greens.



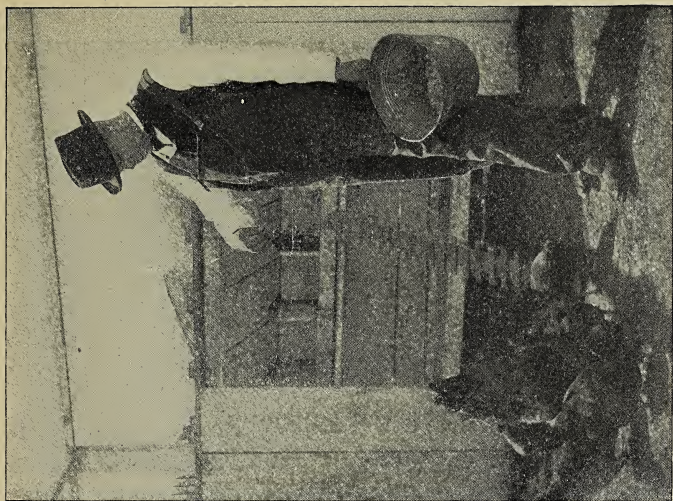
THE SONG OF THE MOCKING BIRD

In the woodland near the Institute, Mr. Washington is held in rapture by the sweet music.



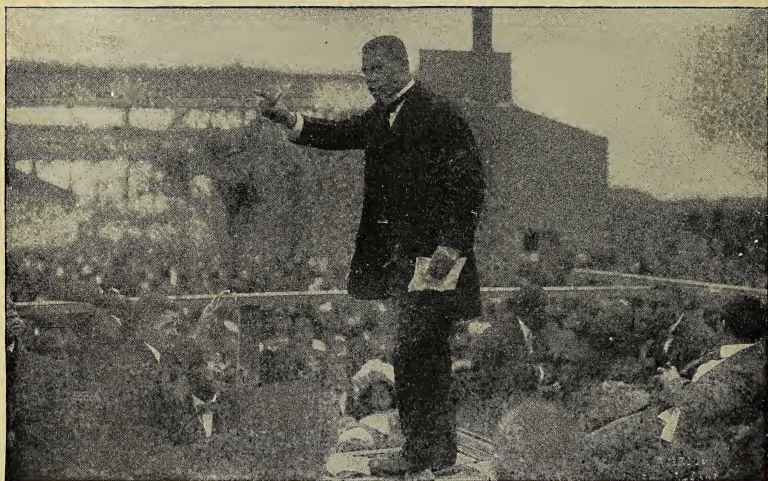
WORKING IN THE GARDEN

Mr. Washington is hoeing potatoes. He has his overalls on, as was his custom when doing garden work.



FEEDING THE CHICKENS

Mr. Washington paid frequent and friendly visits to his chicken yard.



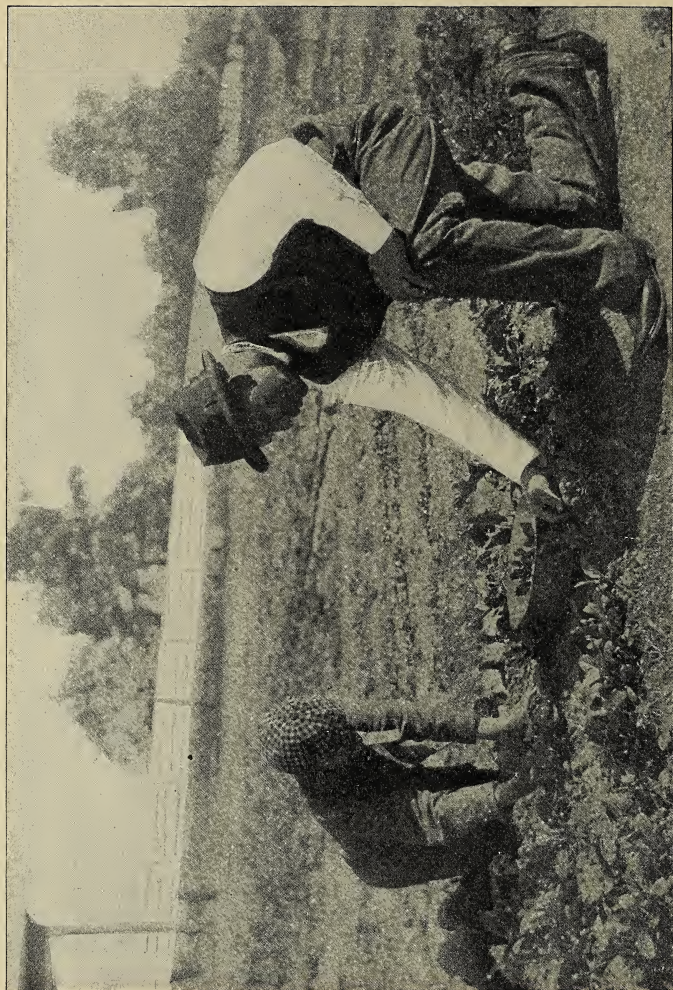
BOOKER T. WASHINGTON DELIVERING A PUBLIC ADDRESS

He was an eloquent speaker and a tireless worker. He proved himself to be one of the leading educators of his time.



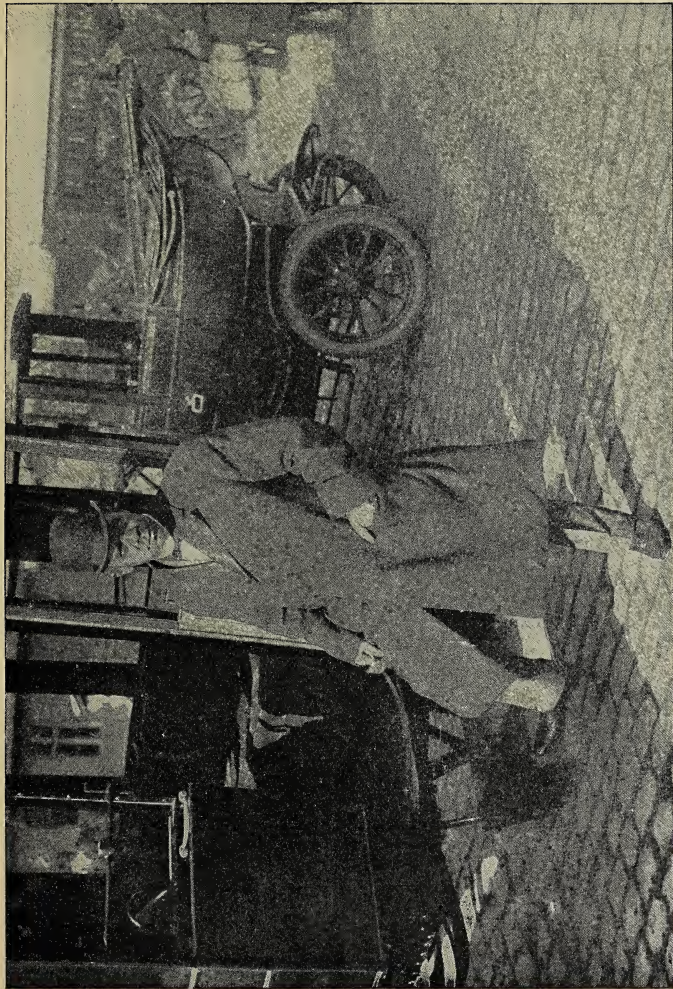
EX-PRESIDENT ROOSEVELT AND BOOKER T. WASHINGTON

Theodore Roosevelt delivering an address. Mr. Washington sitting at the right in picture. Booker T. Washington, by his sincerity and high aim, gained the friendship and support of the eminent white men of the country.



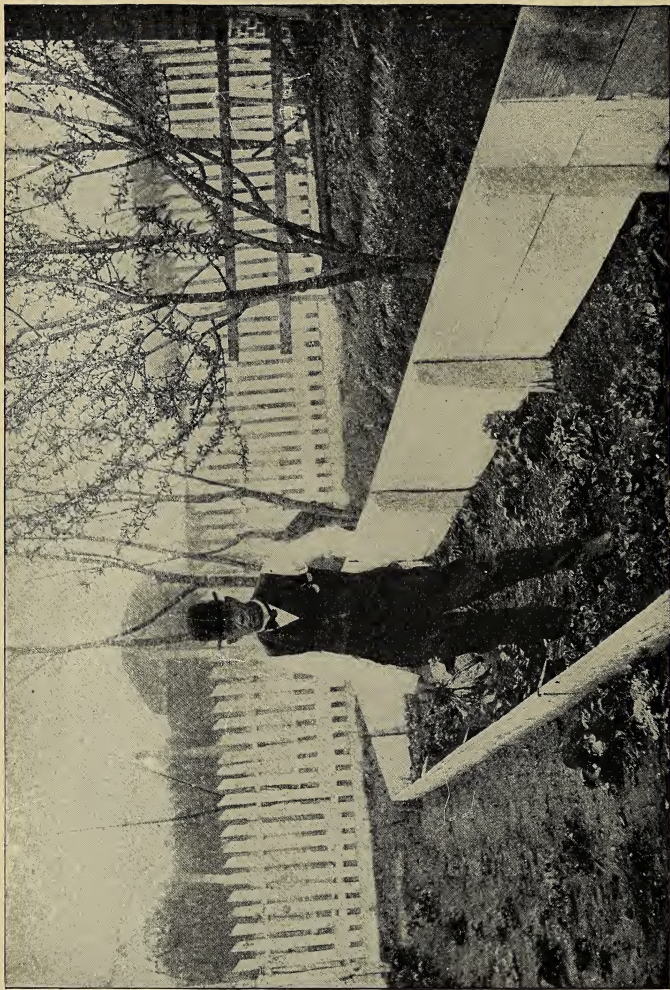
COMPANIONS. BOOKER T. WASHINGTON AND HIS SON DAVIDSON

Their early morning occupation, picking greens in the garden. "Dave", and his father were real companions.



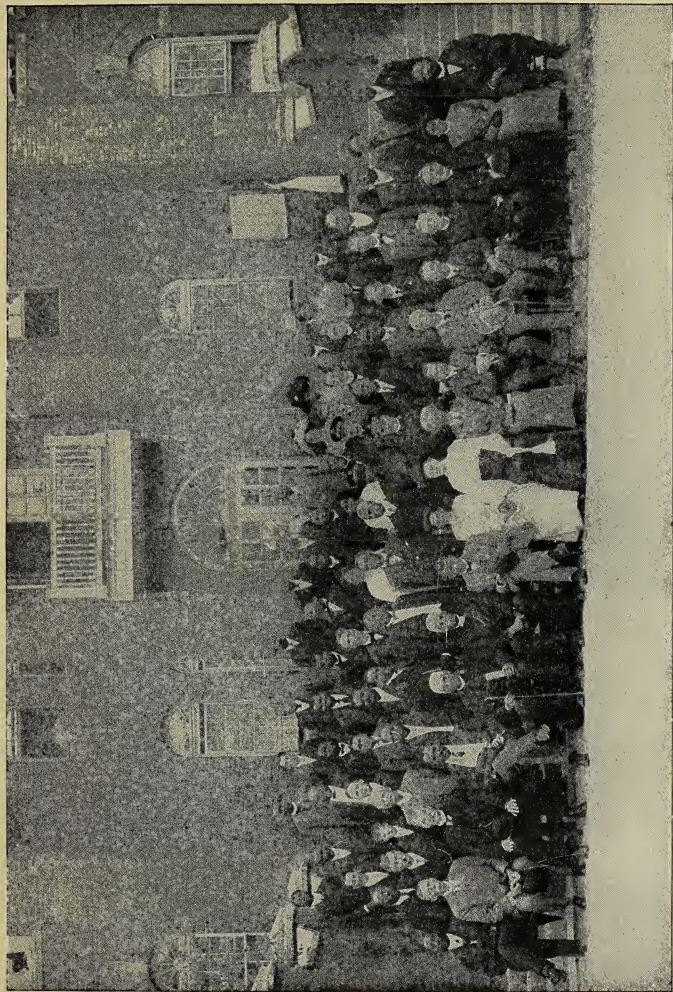
BOOKER T. WASHINGTON ARRIVING IN COPENHAGEN, DENMARK.

Mr. Washington was a guest of the Danish Royal Family while in Denmark. He traveled extensively in other European countries, studying the conditions of peasant life.



BOOKER T. WASHINGTON IN HIS LETTUCE BED

"Tilling the soil with his hands" was one of the things Mr. Washington preached and practiced. He demonstrated personally.



INTERNATIONAL NEGRO CONFERENCE FOR BETTER EDUCATION

This conference for a world-wide educational movement was held at Tuskegee in July, 1912.

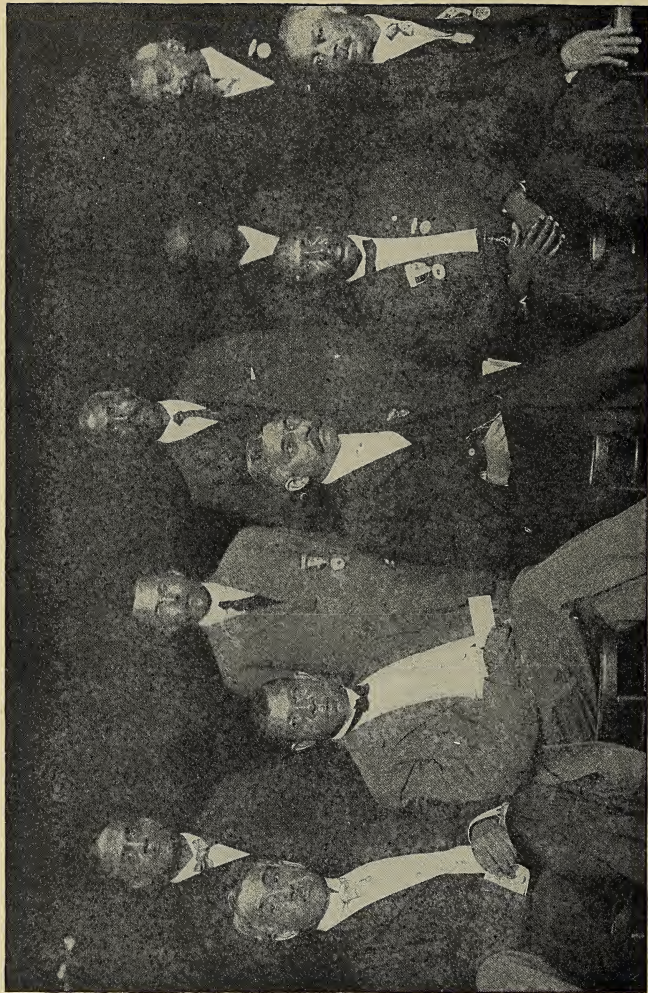
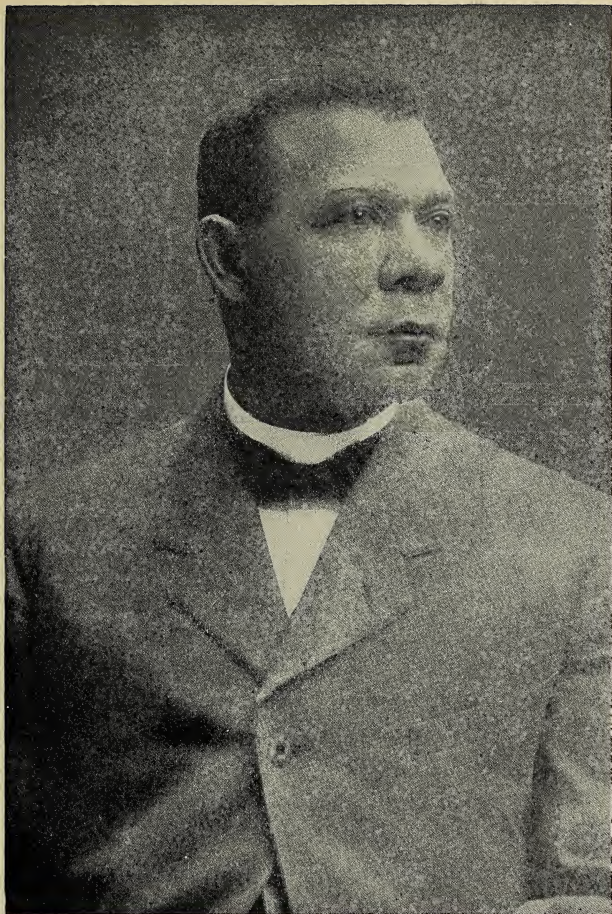


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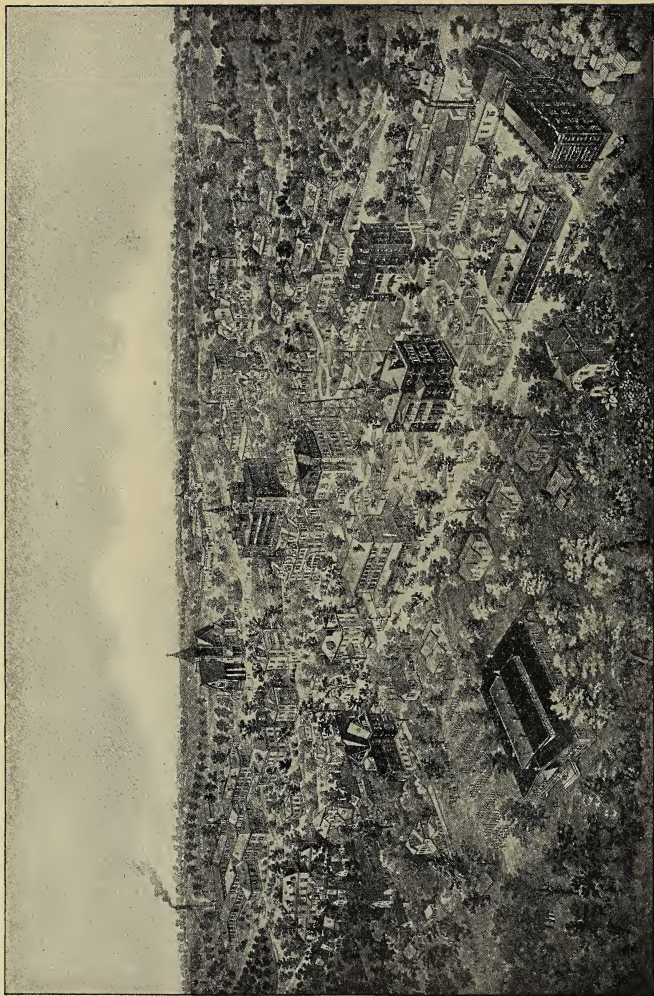
NOTABLE LEADERS FOR THE ADVANCEMENT OF THEIR RACE

Standing (left to right) Dr. S. A. Furniss, of Indianapolis; E. J. Scott, of Tuskegee; W. T. Andrews, of Sumter, S. C.; M. M. Levey, of Pensacola, Fla., and J. C. Thomas, of New York. Seated (left to right) J. C. Napier, of Nashville; Booker T. Washington, of Tuskegee; Dr. S. E. Courtney, of Boston; J. B. Bell, of Houston, and Gilbert C. Harris, of Boston.



THE GREAT LEADER OF A RISING RACE

A man whose struggles and life achievements are interwoven with the history of the nation.



BIRD'S-EYE VIEW OF BUILDINGS AND GROUNDS OF THE TUSKEGEE INSTITUTE, TUSKEGEE, ALABAMA.

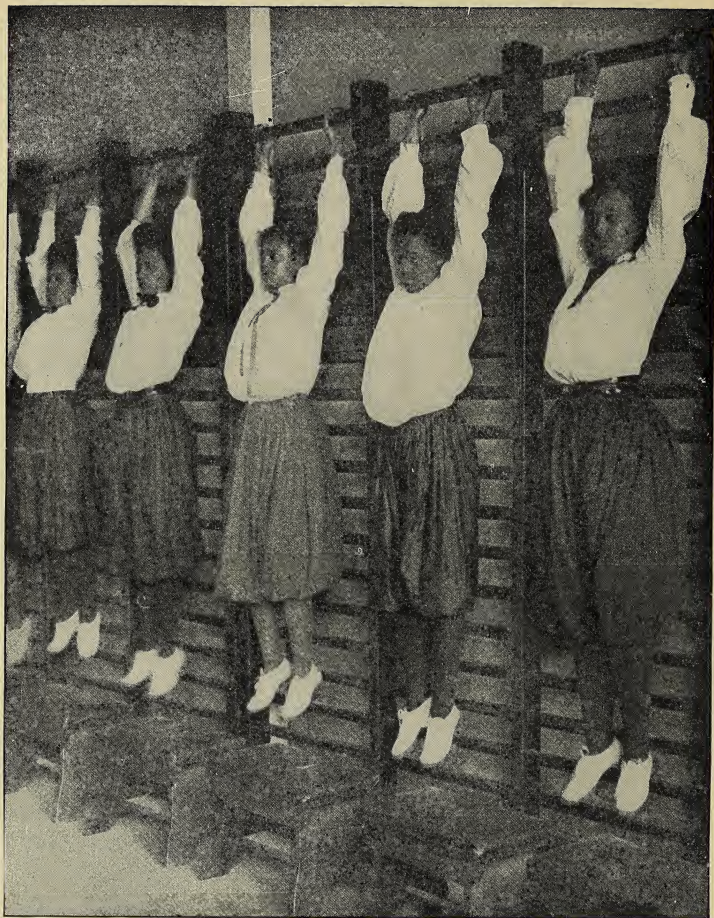
The smokestack at the upper left indicates the new Trades Building. The building with the steeple, to the right of the Trades Building, is the Chapel and Assembly Rooms. Alabama Hall, the girls' dormitory, is the large building with the cupola, just above the centre of the picture. In front of this building, just below and to the right, is Porter Hall, and below and to the left of Porter Hall is Phelps's Hall Bible Training School. To the left of the latter building is the Principal's residence.



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LINCOLN GATES, TUSKEGEE INSTITUTE

Named after the immortal Lincoln and always an inspiration to the student and visitor.



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GYMNASIUM, TUSKEGEE INSTITUTE

Physical development for young women, as well as young men, is provided for.

CHAPTER I.

THE SLAVE CHILD WHO BECAME A LEADER, AND HIS LOWLY HABITAT.

ABOUT three years before the outbreak of the Civil War, which was destined to bring about the abolition of slavery, there was born in a plantation cabin, within the borders of the famous old State of Virginia, a sturdy-framed negro boy, out of whose record of achievements the world has since come to recognize the truth and justice of those words of Frederick Douglass, the negro statesman and orator, who, in an impassioned plea for his fellow black men, once said: "Their day will come, and they will be found in all pursuits, achieving distinction and showing capabilities which they were never supposed to possess."

The instrument to make this prophecy come true was Booker T. Washington—the negro boy of the plantation cabin—who on Sunday, November 14, 1915, died at Tuskegee, Alabama, amidst scenes of industrial and educational activity which under his spell grew in one generation from a little frame country school into one of the greatest institutions for the education, training and development of the colored race the world has ever known.

Throughout all the ages and in every clime mankind has ever stood ready to acclaim those members of society who by their deeds of bravery, heroism, sacrifice or individual accomplishments have shown themselves to be worthy of leadership; but history offers few life-stories that can serve as a greater inspiration to struggling humanity than that of the slave babe who developed into the foremost negro educator and industrial

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trainer of his people, and became the honored friend and confident of presidents, statesmen, financiers, educators and philanthropists.

It was not merely that he won recognition from men in every station of life, but that he did so with every presumption of success against him. There was nothing in his early life, or in the history of his family, or in his environment which gave rise to the belief that Booker T. Washington would ever be more than one of many thousands of ordinary negro boys of the South. In fact he had little "family," even as families might go with those hordes of black men who were brought in bondage from the shores of Africa, and from whom he descended.

HIS PROGENITORS UNKNOWN.

He possessed no pride of ancestry, for he knew little, if anything, about his progenitors. It may be that in his veins there coursed the blood of black forest kings, born to rule, but the pages of time contain no such records. What little there is known of his infant history is almost an open book.

The scene of his birth was Franklin County, Virginia, near a cross-roads post-office called Hale's Ford. His mother was a slave, and he came into the world, so far as it has been able to determine, about the year 1858. His birth-place was a typical cabin in the slave quarter of a plantation—a one-room, rough-hewn, board hut, probably sixteen or eighteen feet wide by twenty feet long. Though the war has passed more than half a century and many of the famous old plantations of the South have been rehabilitated since their desolation, here and there in dell and glade are still to be found remnants of these cabins which housed the black chattels of the owners of generations gone.

Some of them may still be found in that same Virginia in which "Booker" first saw the light of day. The rude hut or cabin boasted of no modern window with crystal panes through which the warm sun might send its rays to cheer the inmates when cold winds blew. Square holes cut in the sides of the weather-beaten board house were truly windows through which the gentle summer zephyrs blew and the cold blasts of winter penetrated.

DOOR OF ROUGH BOARDS.

The door of rough boards, held together on the inner side by battens, hung treacherously upon rusty hinges, forged by plantation or country blacksmith. It swung wide open in summer and rattled and banged in the sharp winds of winter in a pitiful attempt to fill the doorway. But the crude architect of the cabin had given the door a bigger job than it was capable of filling. Its shortcomings were represented by large cracks and crevices through which the light of day streamed into the single room and the cool evening breezes crept.

At one end of the cabin was fireplace of stone and rough plaster, blackened by the soot and smoke from many embers. The grimy maw of the fire-place held an assortment of crane, pot hooks and hangers, upon which the iron pot or skillet was wont to hang in the hour of preparing meals.

Somewhere there seems to have been, and still is, an irresistible charm about the crude old-fashioned open fire-place that imparts a distinct air of "hominess" to the most forlorn and barren cottage. So it was in the plantation cabin where was born the colored man who was destined to become the leader of his race.

The cheerful blaze, under the blackened pots, sent its glow across the hard, packed earthen floor, in the centre of which

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was a large hole covered with boards, that served as a store-house for the family food supply during the winter months, the principal portion of which consisted of sweet potatoes grown on the plantation. There was a rough board table, for the cabin was the cook-house or kitchen for the slave population of the plantation. There were also a couple of rough wooden benches and a bunk or bed, but the sleeping quarters for Dr. Washington—the “Booker” of those early days—was the floor, where with an older brother and sister he laid his weary body down on a straw filled pallet, or a bundle of discarded clothing, bags or rags.

A CRUDE HUT AND A BIG HOME.

The crude hut stood at some little distance from the big home of his master, Jones Burroughs. Close beside it ran the lane, and near one end stood a sturdy tree whose green foliage cast a gentle shadow over the sloping roof in summer.

There was no accident of fortunate birth to weigh in the making of this strange child of nature. The white child brought into the world under a cloud of doubtful parentage finds himself burdened with what society regards as a handicap, but no one looked askant at the little negro boy who knew his mother as Jane, but found no one to answer to the call of “father;” though he was known to be a white man.

His identity among the slaves on the plantation was fixed by the brief name “Booker.” Nameless children were part of the institution of slavery, but unlike “Topsy” of Uncle Tom’s Cabin fame, who “never had no mudder,” Booker knew his mother and in all of his writings described her as the “noblest embodiment of womanhood with whom I have come in contact,” and declared that the lessons of virtue and thrift which she in-

stilled in those early days on the plantation were never forgotten.

The little Virginia cabin was the home of "Booker" during those troublesome days just before and during the entire four-year war which was to make him a free child and send him into the highways and byways of the world.

He was a serious minded fellow upon whom the burdens of life began to weigh early. The mutterings among the slaves who were filled with hopes for their freedom were not understandable to "Booker," but one of his earliest recollections centred around an early morning scene in the humble cabin, when he awoke to find his mother kneeling in prayer over his pallet.

LIFTS HER EYES TO HEAVEN IN PRAYER.

Voicing the feelings of thousands of her people held in bondage she lifted up her eyes to heaven and prayed:

"Oh, Lord, save Massa Lincoln and his armies, so that we cain be free!"

This, Dr. Washington said, was the first intimation he had that he was a slave—and the incident seemed to mark the dawn of his intellectual development.

A second incident more vividly impressed upon his childish mind the fact that he and his were but human chattels.

The early morning sun painted the rough-hewn cabin a golden hue and the corn pone baked over the open fire had satiated the hunger of the negro child who found his way toward one of the houses in the slave quarter, when he was startled by the piteous cries of his mother's brother.

"Oh, pray, massa; pray massa!"

A rawhide thong swept through the morning sun and fell upon the bared back of the boy's sturdy uncle who was tied like

22 SLAVE CHILD WHO BECAME A LEADER.

some obstreperous animal to a monster tree. The boy did not stop to inquire the cause of the chastisement. His brown legs carried him to the safer region of his cabin, but the impression made upon his tender mind was one that he declared was ineffaceable.

Boys of his age were not usually subjected to the vigorous punishment meted out to the slaves who aroused their master's wrath in those ante-bellum days, but they were not relieved of the hardships that came as a result of the devastation of the country by the hordes of war.

NEGRO HAS LITTLE TO SACRIFICE.

History is replete with stories of gentle folk who gave or sacrificed their all in the support of the cause in which they believed. The negro had little to sacrifice, but when "master" could no longer provide for himself or family, his black "possessions" fared still worse. Beginning his life at this period when the North and South were entering a bitter struggle, this particular boy slave—the Booker T. Washington of the future—secured little of the world's goods and for a long period of time his entire wardrobe consisted of a flax or "tow" shirt, and his single pair of shoes belonged to a crude type of footwear with wooden soles.

The slave boy has had his place in the world's history in every age and in every country. His enjoyments have been restricted to the enjoyments of those around him. In the plantation days his playground was the barn-yard, the shed, the cabin, the corn fields and the wooded land; his playthings nature's own toys, and on occasions he found opportunity to listen to the singing of plantation melodies or watch the "white folk," in the "big house."

There came a time when the keen eye of the "master"

saw in "Booker" material to be developed and so it came to pass that "Jim," the rangy brown horse, found a small brown figure straddling his back along with a big bag of corn. The boy and the corn, over which he was custodian, bounced up and down as the animal jogged over the country road to the mill, and back again with the corn turned into a golden meal which was destined to provide pone or corn bread for the "master's" family and the slaves.

A BELATED SLAVE'S RETURN.

Once a belated slave returning to the plantation from an adjoining place found a small boy seated beside the road with the end of a halter strap in his hands. A gentle horse at the other end of the halter was nibbling the green grass. Beside the boy lay a large sack of corn-meal. A plaintive voice wailed:

"The baig dun fall off. Mout yo' help we up wif 'im?"

"Booker" returned to the plantation late that night, tired and supperless, but the supply of freshly ground meal was not lost to the "master."

Just what conclusions may be drawn from a study of the early history of this negro boy by students of psychology, sociology and kindred subjects, who on one hand hold that environment is the most important factor in the development of child character, and on the other that "heredity" will tell, is somewhat puzzling to contemplate.

What inherited traits came to him at an age when other boys were thinking of the immediate pleasure they could get out of life, to cause him to crave an education? It is true that in the agitation which came of the abolition movement the slaves were charged to prepare for their future freedom, and that their conception of what constituted a preparedness for cit-

24 SLAVE CHILD WHO BECAME A LEADER.

izenship was to be able to read and write—to be educated. It was probably this influence which was reflected in his mother's spirit when she came to support and help him in his ambitions to secure an education—to go to school.

A peep in the open door of the country school, when as an attendant he carried the books of the "misses" to class, seems to have been one of the sources of his early inspirations. And the big event of his boyhood days was marked by the ending of the war; when he and his mother, brother and sister were given their freedom.

SLAVE QUESTION PROBLEMATICAL.

What real knowledge or understanding of the slave question the boy may have had, or any boy might have at the age of eight or nine years, is problematical. It is hardly conceivable that he had any, but it is certain that a deep impression was made upon the mind of "Booker," when at the close of the war the slaves were called from their quarters and assembled on the plantation in front of the big house to hear read that immemorial document which formally conveyed to them the information that they were free to go where they willed.

No such event had previously been recorded in the history of the world as that which marked his release from bondage. A whole people set free. Every slave, no matter how ignorant, had some conception of what the outcome of the war meant to him. For generations the black men had viewed the conditions under which their masters lived. They saw for themselves, in their freedom, lives of comparative ease and affluence; the end of toil and strife. A word of hope lay before them. Such hopes and views were reflected in the discussions in the slave quarters, and gave inspiration to "Booker."

Somehow he came to realize that the very process by which

the information as to the freedom of his people was conveyed to them—the formal reading of document—was in itself significant. That the ability to read was a necessary requisite. He had no childish books, and there would have been no one to read them to him had they been part of his coveted possessions.

But his attendance at the reading of the document which gave formal notice of the severance of the ties of bondage gave him something to think about. It was an incident which further opened the door for intellectual development. While the group of slaves gave vent to their long pent up feelings, the boy's mother bent over him and with deep feeling whispered:

"Honey, the good Lord has answered yo' mammy's prayer. Mr. Lincoln dun set us free!"

A PERIOD OF REJOICING.

There was a period of rejoicing, followed by a time in which a readjustment of conditions was effected. Many of the slaves were re-employed by their old masters; some even begged to be allowed to remain in their old places without giving any consideration to the larger economic problems that confronted them. The boy's mother was not of those who sought to retain the old relationship. She had become a unit, an individual, in the scheme of things.

As humble and inconspicuous was his origin, it is none the less true that the boy was thrown upon his own resources at a most opportune time. His life proves that he was the type of man who would "find himself" under almost any conditions, but neither his mother nor those around him could have had any idea of the situation that would be produced by the liberation of the negro.

Few realized that the zealously with which the radical

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abolitionists of the North pressed their suit in the interest of the freed slaves would have a far reaching influence which would ultimately make the struggle for the black men more difficult. Yet this condition made the need for such men as the boy was destined to be, more urgent, and when there is a great need, in some way, Providence always seems to provide it.

The Emancipation Proclamation had been issued as a military measure, and while slavery had fallen to pieces at the very touch of President Lincoln's pen, it became necessary later for Congress to adopt an amendment to the Constitution, by which slavery was abolished and forbidden.

A STORY WRITTEN IN BLOOD.

The story of this period has been written in blood. The stain on the page of life was made by the blood of President Lincoln, whose assassination came as one act of what proved to have been a conspiracy to overthrow the government, for it is a notable fact too frequently overlooked that a murderous attack was made upon Secretary Seward, of the martyred President's cabinet, at the same time that John Wilkes Booth enacted his part in the diabolical drama in which Mr. Lincoln was sacrificed at Ford's Theatre, in Washington.

That the South and the freed negro lost their most powerful friend and ally in the death of Lincoln is a matter of historic record.

He was not vindictive enough to suit the radical abolitionists and some stern leaders who sought to rule with an iron hand, nor did the attitude of President Johnson, who was elevated to the Presidency, meet with the approval of this element.

When he became the Chief Executive it was feared that President Johnson would pursue a course of angry retribution

toward those who had been engaged in the rebellion. As a matter of fact this is what a large element hoped would be done, and there were drafted proposed legislation measures which would arbitrarily elevate the negro to a commanding position.

Not only was it proposed to give him the franchise without restriction, but it was even planned to confiscate the land of the white plantation owners and apportion some of their land among the freed negroes. Congress had, in its growing animosity to President Johnson, taken an attitude of relentless hostility to the Confederate Party of the South, while the President in his efforts to carry out the policy of President Lincoln was accused of having deliberately turned to favor the party of the South.

A VITAL QUESTION TO THE NEGRO.

Briefly, the question which was to have such a great effect on the future of the country and the negro in particular was as to whether the plan of reconstruction be of a military or civil character. The objection to the civil plan was based on the fear that the enfranchised negroes would form an alliance with the Republicans of the North and wield a power that would leave the Southern whites powerless. It was this situation which in the years to follow made more difficult the position of the negro.

The military plan of reconstruction or reorganization of the Southern States, which was authorized by an act of Congress, had for its feature the division of the ten seceded States into five military districts, each district under control of a military governor. These had been appointed and in some of the territory the service of armed negro soldiers was invoked in the carrying out of the plan. Fortunately for the future of the country, President Johnson subsequently issued orders to

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military commanders of the districts which had the effect of nullifying the whole plan and the Congressional plan of reorganization was followed.

But the fact that in some sections armed negroes, previously slaves, had by force of arms attempted to dominate the plantation owners who had formerly been their masters, and that some grave charges of cruelty and barbarity were made against the negroes, did not add to their welcome into the South as citizens.

GOVERNMENT FAILS TO PROVIDE FOR NEGRO.

Had the Government provided means for helping the freed negro, much of the bitterness that grew out of the original struggle would have been assuaged, but the negro was left to look after his own development and no rosy path was left for him to follow. The fact that for generations he had been regarded by a large portion of the Southern people as a creature that needed no education was a matter of great influence. It is difficult for a people to change their attitude at a moment's notice. Established precedent is a thing which is always considered, and so if there was no opposition to the negro in his attempts to secure an education and better his condition, there was for a long time little effort made to help him.

The negroes knew nothing of these conditions. In a general way the slaves had been well cared for, just as a good farmer cares for his live stock, and they had yet to learn that their mere freedom from bondage would not give them all that they had seen in their visions; that they would face opposition, bitterness, prejudice and hatred, and that laws are fundamentally preventive measures and not constructive.

These conditions made urgent the need for leaders among the negroes, if at the same time they made it more difficult for

such leaders to win recognition. Certainly the boy who was to become one of these leaders—the foremost of his time—could not have realized the gigantic task that lay before him.

Sometime after his birth his mother had married, and in the closing days of the war her husband had found his way over the hills and into the soft coal district of West Virginia. He had secured work in the salt and coal mines and thither the boy, with his older brother John, his sister Amanda and their mother, went in the logical course of events.

VIRGINIA LOSES ITS FAVORITE SON.

Virginia was to know “Booker” no more as its son. The plantation cabin was abandoned. A rickety old wagon drawn by two mules served as a conveyance to transport the little family and their few possession over the dusty roads and ridges into the adjoining State. Their destination was the little town of Malden, in Kanawha County, West Virginia.

Here again can be traced the influence of environment in the life of the boy. He entered an atmosphere of industrialism where direct material reward came as the result of working with the hands. The step-father of the boy was already employed in a salt furnace and by his earnings had been able to finance the journey of his wife and step-children.

There was no restriction as to child labor in those far gone days and “Booker” and his older brother soon found themselves at work in the furnaces or mines. This was their primary school of industrial training. Show a child how he can help himself and he is quick to grasp the situation. The lessons the boy received in this hard school served him all the days of his life and gave him the inspiration which made of him an educational pioneer among his people.

Sometime after the little family was settled in a typical

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negro cabin in the town of Malden, another incident occurred which influenced the boy's life. There came from the Ohio River district a colored youth who had a measure of education. These were stirring times and there was deep interest evinced by all classes in the news that emanated from Washington and the centers of information North and South.

One day on his way to work "Booker" came upon the colored youth who had had the advantage of a meagre education, reading to a group of workers. The colored youth sat upon a box, surrounded by a considerable number of negroes of all ages. There came to the boy a memory of the reading of that final decree which made him free.

DISCUSSES A STRONG EDUCATIONAL DESIRE.

On his return home he discussed with his mother and his step-father the means by which he might be taught to read. It is part of his life-record that he always credited his mother with an earnest desire to aid him in his efforts to secure an education.

"Mammy," he said to her, in his childish earnestness, "Ah wants to read like dat colo'd boy."

This appeal was answered by his mother securing for him an old primary "speller," over which he pondered and studied at odd moments while at work and about home. The relationship between industrial efficiency and intellectual attainments was at this formative period in his career brought vividly to his attention in the furnace where his step-father was employed.

It was observed by the boy that the barrels of salt were marked with large figures and letters and he learned that these markings were used to check up the work and the men, and that the barrels handled by his step-father were all marked with the

figures "eighteen," so that the number which passed through his hands could be checked. These barrels served as what might be termed a supplementary text book. "Booker" learned to read the numbers and understand something of their significance.

About this time the necessity for securing education so that they might be able to make their way became a burning issue with the colored people, and a colored soldier who had received some education and found his way into the Kanawha Valley was induced to start a school or conduct some classes. The question of education became a general subject of discussion. Here again "Booker's" ambition was fired, and as is often the case, some difficulty which he encountered in securing permission or at least the time to attend the sessions of the school only intensified his desires.

THE BOY'S VALUE AS A WAGE EARNER.

The boy's value as a wage earner was the obstacle to his attending school. The need for money was such that his step-father did not feel that he could spare him from work, and again there arose a situation which showed its influence in later years. The boy who was to become the negro educator of the future learned the value of the night school.

The manner in which he met situations and the incidents of his life at this period reflect the spirit which enabled him to make such remarkable progress under adverse circumstances. They reveal an ability to adapt to unusual conditions; show that he was ingenious, persevering and quick to take advantage of an opening. Also that he possessed foresight—a vision—which directed his efforts into the channels through which he was best able to attain success.

He had no false pride; nothing to deter him from doing

that which was set before him. Nothing within himself stood in the way of his realizing something of his consuming ambition. When he could not attend day school, he induced his mother and step-father to arrange for him to attend night classes. The little speller was mastered. A little later he managed to gain an opportunity to attend day school, and in this connection two incidents of his boyhood career furnish an interesting view of his characteristics.

The recital of these incidents is as important to the telling of his life-story as the "hatchet and cherry tree" incident is to the life of Washington, the Father of His Country; or the "rail-splitting" incident is to that of Lincoln, the Emancipator.

JUST PLAIN "BOOKER."

A small negro boy did not count for much in the ante-bellum days, and up to the time when his "schooling" actually began, the boy who was to become a leader among his people was just plain "Booker." Who he might be had never had any significance in his scheme of things. He had never asked, nor had his interest been aroused by any inquiries as to his antecedents. He was somewhat perturbed, therefore, upon entering school to find that the pupils when called upon to give their names for enrollment had a quota of at least two names—a Christian and surname.

"What is your name?" queried the colored school teacher.

The boy knew the story of Washington. It had been handed down through all the circles of slavery, and Washington was a Virginian. More timorous lads might have hesitated, but not so in his case.

"Booker Washington," he said, giving the familiar name by which he was known and taking to himself that other proudest name in history.

Afterwards, according to his own story, he learned that on his birth his mother had named him Booker Taliaferro. Thereupon he revised his name and became Booker Taliaferro Washington.

Thus there came into being the second Washington in history, concerning which fact Andrew Carnegie once made the comment that history would sometime tell of two Washingtons—one white, the other black—both fathers of their peoples.

The incident of his naming also called forth the comment from Ambassador Choate, who, on introducing the negro educator in the height of his career, said:

PRIVILEGE OF CHOOSING HIS NAME.

“Dr. Washington is one of the few Americans who has been granted the privilege of choosing his own name, in the exercise of which privilege he very naturally selected the very best in the list.”

But it was years before these things were to come to pass. He must first work out his destiny in the mines and furnaces and complete his education. The Commonwealth provided no text books for the pupils and there was not available to those in his circumstances any wide choice of books.

The Bible has always occupied a conspicuous place in the educational development of people and it served well in the Kanawha Valley. It is a matter of historic fact that many negroes first learned to read that they might be able to peruse the Bible and study the Word of God.

The Bible came into the life of young Washington of a Sunday, when a God-fearing old colored man found him playing marbles on the unpaved streets of Malden with some other boys. and chided him for not attending Sunday School. The venerable man told the boys about the Sunday School—preached a

wayside service—and so influenced them that Washington at least, abandoned his marbles and found his way to the place of worship, where in later years he became a teacher.

Another incident, which Dr. Washington himself related in a somewhat apologetic manner, referred to his strenuous efforts to obtain the coveted opportunity to attend the regular day school in Malden. He was still working in the saltfurnace and had secured permission to attend the school sessions with the understanding that he arise early and perform part of his day's work before the school opened.

The school house was at some distance from the furnace and young Washington found it difficult to complete his work and reach the school house in time for his lessons.

Dr. Washington in relating the incident said:

YIELDS TO STRONG TEMPTATION.

“To get around the difficulty I yielded to a temptation for which people may condemn me. There was a clock in the office of the furnace by which the hundreds of men regulated their working hours. In some way I conceived the idea of turning the hands from the half-past-eight mark up to the nine-o'clock mark. This I continued to do until the furnace boss discovered there was something wrong and locked the clock in a case.”

This incident might be regarded by some as furnishing ground for the belief that there was a tendency to deceive, and Dr. Washington was not proud of the fact; but the vital thing is that it again made manifest the anxiety which the youth felt about his education, and that he had a determination to continue his studies, in view of which the results make it apparent that the little disregard of the ordinary code of ethics is insignificant. As a matter of fact it would be strange if he were not

guilty of many minor violations, since the influences that were at work around him were not such as to inspire high ideals.

During his employment in the furnaces and in the soft coal mines, his attendance at school was somewhat irregular. Now he received instruction from a teacher at night; again he was able to attend the day sessions of the regular school. Sometimes he went to night-school, but always he continued to study. Sometimes, when after considerable effort, with the assistance of his father and mother he had secured the services of what might be termed a tutor to instruct him after working hours, he found that the teacher knew little, if anything, more than he did.

ANOTHER STEP IN THE MARCH OF PROGRESS.

Another step in the march of progress was marked at the end of a period of approximately seven years by the employment of young Washington as a house-boy in the home of General Lewis Ruffner, owner of the furnace and salt mine in which he had been laboring.

Here again the effect of "industrial training" was felt by young Washington. Other boys who had preceded him in the position which he now secured through the efforts of his mother, had remained on the job but a short time. They had declared Mr. Ruffner a hard "task-master." Young Washington was engaged at a wage of \$5.00 a month.

The difficulties of the job proved to be a matter of doing the work properly; and Mrs. Ruffner was particular. Dr. Washington in his reminiscences says that he found the place trying, so much so that he once ran away and secured a job on a river steamer as waiter, but the captain of the boat, bound for Cincinnati, found that he knew nothing about waiting.

When he returned from the steamer he went back to Mrs.

Ruffner with whom he remained for several years. There was no relief from hard work for young Washington, now that he was out of the mines and furnace.

He found that Mrs. Ruffner demanded a carefully kept lawn; a well-attended garden, from which he sold vegetables to the residents of the village. His training in this school of life gave him an insight into the best manner of living, in its broader sense. Mrs. Ruffner was a careful housekeeper and he learned to be orderly under her direction. The sale of fruit and vegetables from the Ruffner place also gave him some valuable experience in the markets.

After he had impressed his employer with his earnestness, there came a time when he was permitted to again attend the day sessions of school, and Mrs. Ruffner aided him in his efforts to secure an education.

DIFFERENCE BETWEEN "BOOKER" AND OTHER BOYS.

Just as this point is marked in no uncertain degree the difference between Booker T. Washington and other colored boys. Thousands of youths in a similiar situation have served as house boys, attendants and servants. But young Washington's ambitions and vision carried him beyond this. His work at the Ruffner home and in the mines were but preparatory to his future life-work and training.

During his employment for a short period in the coal mines he had heard some miners discussing the negro problem and express opinions about Hampton Institute, an industrial school at Hampton, Virginia.

The thing about this conversation that stirred young Washington was the fact that the men said it was a school where young colored men and women were admitted. Here he saw visions of securing the sort of an education he craved. Forth-

with he began making plans to enter that now famous institution.

Again he sought the aid of his mother in his ambitions, and she responded. His step-father, too, and older brother John, appreciated his position and set about making it possible for him to realize his hopes. The family purse was not large, but inquiry brought the information that an industrious youth might be given opportunity to work out part of his board at the school. This knowledge furnished the inspiration for the final decision, and Malden was to lose the ambitious colored youth for a time.

CHAPTER II.

MATRICULATING IN COLLEGE WITH A BROOM.

THE picture which is provided of the promising young negro in October, 1872, is that of a poorly clad, somewhat gaunt youth, tramping or riding over ridges and across part of the beautiful Shenandoah Valley, on his way to Richmond. His total wealth was insufficient to pay his fare by stage or railroad to his destination, even had there been a through service. The total distance from the Kanawha Valley, left in the distance, to Hampton, is upward of five hundred miles.

Young Washington had never been at any great distance from his cabin homes, and he had not had any opportunity to face some of the embarrassments which the negro was destined to encounter. The traveler, after a journey over mountains and hills, experienced his first shock when at a little road-side inn where the stage stopped, he found that his color was a bar to his securing lodgings along with the white passengers who had made part of the trip in the coach with him.

When at last after several days of traveling he finally reached Richmond, Virginia, it was evening. He was without funds and the city with its seven hills held little of promise for him. He had never been in the city—in fact had never been at any great distance from the lowly cottage of his mother. He had not the price with which to purchase the simplest sort of a meal. Here under the blue skies and shining stars he stood alone, almost under the shadow of the executive headquarters of that leader of the Confederate movement which was in opposition to the freeing of the slaves, of which he was one. The

old mansion, with its massive pillars in which Jefferson Davis held forth, was silent and abandoned. A short distance away was the site of the horrible necessity of the war—Libby prison. On every hand he might have noted things which marked the course of that terrific struggle which ultimately brought him freedom.

Weary he walked the streets until far into the night until finally hungry and exhausted he found himself at a spot where the old-fashioned plank side-walk was elevated. The hole under the board walk suggested a place of sheltered rest, and when he was sure that no one was watching him, he crawled under the boards and slept, using his small satchel containing his few precious belongings, as a pillow.

WHERE THERE'S A WILL THERE'S A WAY.

When he awoke it was light and he found that he had chosen as his place of refuge a spot not far from the banks of the James River. At a wharf near at hand he saw a vessel from which was being unloaded pig iron. Strong in the belief that where there is a will there is a way, young Washington sought the captain of the boat and asked for work.

His sleep had refreshed him and though he had been long without food he labored diligently and earned sufficient money with which to buy breakfast. So satisfactory was his work that the captain continued to employ him, and for a number of days young Washington labored and saved that he might have sufficient funds to carry him to Hampton, less than one hundred miles away. As a matter of economy he continued to sleep under the friendly board walk each night while in the city.

His labors on the wharf having brought him enough money to pay his fare to Hampton, he bade the captain farewell; started on his interrupted trip, and arrived without further

difficulty. His store of wealth, Dr. Washington said, consisted at that time of precisely fifty cents. Ordinarily that is not an amount of money that would encourage a youth without friends to face the heads of an educational institution, where a charge is made for tuition and board. But young Washington did not propose that a little thing like the lack of capital should interfere with his plan.

With scarcely any preliminaries he sought the school and gazed with admiration upon what to him was the greatest institution in the world. His eager eyes saw a somewhat plain but substantial brick building, three stories high.

A THING OF BEAUTY TO HIS IMAGINATION.

To the boy in ordinary circumstances there is nothing particularly inspiring or unusual about the type of building upon which young Washington's gaze fell at Hampton, but to him it was a thing of beauty which stirred his imagination. It was as though some fairy had waved her wand and out of the brown earth raised up the place he wished for. His dream had been crystalized into a reality. He was to go to a school.

Without any preliminary preparations he presented himself to the head teacher and sought admission and assignment to a class. Her answer was not assuring. After asking the usual questions propounded to those who sought entrance, she left him in fact, without making a definite decision. Other students were received and passed in and there was a period of suspense and anxiety.

What if he had made that trying journey for naught. Surely, he, who had struggled so hard, and who had the self-confidence and consciousness that he had progressed, was as worthy as those others to whom the doors of opportunity were opening while he stood on the threshold.

Again there came the chance for him to meet an unusual and urgent situation. His speculations came abruptly to an end. The teacher was addressing him:

"The adjoining recitation room needs sweeping. Take the broom and sweep it."

That was to be his **examination**. Could he sweep? Could he work? Was he worthy of admittance?

Never had he received an order to perform a task with a greater degree of confidence and satisfaction. The lessons he had received from Mrs. Ruffner in Malden had been thorough. He was prepared to take the examination.

BROOM, DUST CLOTH AND CLEANING RAGS.

The broom and dust cloth, or cleaning rags were seized and seldom has a school room been given a more thorough and careful cleaning. Desks, benches, tables; every piece of furniture, the walls and wood work were gone over with exactitude. The young Washington had done his best. He knew that in a measure his future depended upon the manner in which he performed his work.

It is not every youth who is called upon to prove his qualification for entrance to school or college—to matriculate with a broom—but that was the unusual experience of Booker T. Washington. He passed the entrance examination.

The head teacher was a careful woman. She knew where to look for dirt, and she proceeded to do so. The corners of the rooms and places too frequently neglected by cleaners were examined. When she had finished her inspection the hoped for decision was pronounced without further delay.

"I guess you will do to enter Hampton Institute."

This was the verbal entrance certificate he received.

Thus was marked one of the climaxes in the history of his

early efforts to secure an education. Frequently men discover too late in life that their failure to accomplish worth while things is due to an effort to fit a round plug into a square hole. In the case of Dr. Washington, it is significant that he seems never to have sought to engage in a pursuit for which he was not fitted. From the beginning he apparently knew what he wanted to do, and he proceeded to do it. He chased no fleeting rainbows.

At Hampton Institute he found an environment admirably suited to his development along logical lines. His early struggles and work enabled him to appreciate the value of industrial training and education. And if he needed further inspiration, it was unquestionably provided by the atmosphere at Hampton.

INSTITUTE FOR EDUCATING NEGROES AND INDIANS.

The Institute, which has for its purpose the education and training of negroes and Indians, occupies the site of the Hampton Hospital, one of the military hospitals of the Civil War. It stands on a plantation of several hundred acres, not far from the spot where the first negro slaves were sold in America, and on the site of the Indian village of Kecoughtan, from which the red men were driven by the first white settlers.

The school was started under the auspices of the American Missionary Association, with General Samuel Chapman Armstrong in charge, and was originally designed for the education of the children of ex-slaves, but subsequently opened its doors to the children of America's red men.

The aim of the institution as specifically set forth by General Armstrong is "To train selected youth who shall go out and teach and lead their people, first by example, by getting land and homes; to give them not a dollar that they can earn

for themselves; to teach respect for labor; to replace stupid drudgery with skilled hands; and to those ends to build up an industrial system, for the sake not only of self-support and intelligent labor, but also for the sake of character."

The influence which the years at Hampton had on the life of young Washington are revealed in the crystalizing of his ideals in the world-famous institution which he later builded and left as a monument to his memory—Tuskegee Institute.

MENTAL AND PHYSICAL MACHINE.

He learned at Hampton that the most efficient human machine is that in which mental and physical are developed together. That genius of mind must accompany capability of hands. One lesson he learned when he was put to the test of sweeping the recitation room was that he won because he proved himself capable of doing things with his hands. Though the head teacher, Miss Mary F. Mackie, who gave him the test did not say so, she might have told him that the ability to do things reflected the ability to think.

In this instance his efficient work not only opened the doors of the institution to him but gave him a decided advantage. His efforts secured for him the almost immediate appointment to the post of janitor, which enabled him to earn his board. The school aimed, then, as it does now, to "help those who help themselves," and so, while he had not sufficient means to pay for his tuition, his earnest efforts won for him the sympathy and support of his instructors and his tuition was paid by one of the contributors to the institution—Mr. S. Griffiths Morgan, of New Bedford, Mass., who later became a supporter of Dr. Washington in his own educational work.

There was nothing very regular or orderly about the lives of the negroes in the homes with which young Washington was

familiar at the time he entered this school. It opened a new world to him. He found things that he had never dreamed of. The bath-tub and the tooth-brush had no place in his experience. No snow-white table-cloth had ever decked the dining board in his humble home, or in the homes of his friends; and the napkin, if he had ever heard of it, was a thing in name only. He was a stranger too, to clean, white sheets on his bed.

LEARNS THE USE OF A BATH-TUB.

In all his teachings in after years, Dr. Washington declared that one of the most valuable lessons he then received was in the use of the bath-tub, because he learned for the first time its value, not only as a means of keeping the body healthy, but also as an agency for inspiring self-respect and promoting virtue.

His early recognition of the fundamentals underlying these practices proves that he was an advanced thinker, for it is only within comparatively recent years that the public educators in general have come to realize the necessity of making it part of their duty to touch upon such personal topics in dealing with the children who come to them for instruction. The fact that tooth brushes were given to all the children in the New York public schools at one time on a quite recent occasion, when the pupils were receiving instruction in the use of the brushes as an incidental to a lesson in hygiene, proves by contrast that Dr. Washington was something of an analyst—that he studied cause and effect.

Without any effort at dramatic effect; in the simplest, straightforward manner, the young Washington of Hampton, told in after years as the recognized educator, how he possessed but one pair of socks—he says socks, too, not half hose—and washed them out each night before he retired after his

day's work and studies were completed. Certainly his family was not blessed with an extra supply of worldly goods. In fact, at the end of his first year at Hampton, he still owed something over sixteen dollars on his board, and could not get sufficient money to return to his home for vacation. Nor were there any summer schools in those days, where he might, by continuing work in connection with his studies, pass the vacation period in advantageous study and employment.

SUPPORTS HIMSELF IN MEAGRE WAY.

He was able to support himself in a meagre sort of way by waiting in a restaurant at Fortress Monroe, but he was compelled to return to Hampton without funds to pay off his indebtedness, and gained admission for the second term by throwing himself on the mercy of the authorities and explaining his position. It was during this second year at the school that young Washington began to exhibit evidences of that ability to organize and lead which subsequently gave him the opportunity which made him famous.

The debating societies in the institution were a source of great delight to him, and it is said that he never missed attending one of the meetings. His interest in the debates and in public speaking caused him to organize among his fellow students a semi-official debating organization, whereby the short period which elapsed between supper hour and the time to begin the evening studies was utilized in debating many subjects. Young Washington was a leader in these sessions, though students from all classes and of all ages participated.

The seriousness with which he attacked his work and the manner in which he viewed it, is in contrast to the manner in which it is sometimes regarded to-day by young men who are fortunate enough to have the advantage of a college education.

At the end of his second year in school with the assistance of his older brother John, who still worked in the mines at Malden, and with some help from his mother, he was able to return to his old home during vacation.

INTERESTING SIDE-LIGHTS ON HIS CHARACTER.

His own recital of his experiences on his return furnishes interesting side-lights on his character at a time when most students of his age would be looking forward only to a good time. "The rejoicing on the part of all classes of colored people, and particularly the older ones, was pathetic," he says in some of his writings. He was compelled to pay a visit to each family, to take a meal with each and to recite his experiences at the school. He was called upon to speak in the Baptist Sunday School, which he had attended before he started on his memorable journey, as well as tell about the work at Hampton in public addresses elsewhere. At this early age he had become a pioneer, who was pointing the way to his own people. It has been said that a prophet is not without honor, save in his own country, but young Washington seems to have been the exception to the rule.

In fact he seems to have exemplified that famous aphorism "If a man can preach a better sermon, write a better book or build a better mouse-trap than his neighbor, though his habitation be a cabin in the woods, people will eventually seek him out, and one day he will find a beaten path to his door."

People were already "finding him out."

His efforts to find employment on his return were not entirely successful, and to add to the burdens which he was attempting to shoulder, his mother who had supported him in his efforts to advance himself, was suddenly stricken. He had found work in a coal mine some distance from his home. Dur-

ing his absence she suffered an attack and died before he returned home. In fact, he had stopped in an abandoned house to rest on his foot-journey home, and was found by his elder brother asleep in the unoccupied building.

The death of his mother left the home in command of his sister, who was unable to shoulder the burden and the remainder of his vacation was not filled with happiness. The circumstances under which he was compelled to struggle, were in fact so difficult that Dr. Washington years afterward said, that he felt at the time as though he was destined not to complete his education. However, he continued to work intermittently in the mines, and Mrs. Ruffner, who in his earlier boyhood days had showed her appreciation of his efforts, re-employed him for a time, so that he was able to save sufficient money to take him back to the school.

REQUESTED TO RETURN TO HAMPTON.

In this connection it is interesting to note that the regard he had won at the school by his earnest work, induced Miss Mackie, the instructor who first gave him his test lesson, to ask him to return to Hampton before the opening of the institution, that he might get the buildings ready for occupancy. By this means he was able to earn a sum to be credited on his board for the ensuing year. This enabled him to start on a better footing than on previous occasions.

Inspired by this confidence placed in him, Washington exerted himself to the utmost and studied with such good effect that when he had completed the course at the school and was ready for graduation he was placed on the "honor roll" and selected as one of the Commencement orators.

In summarizing the benefits he derived from his training at Hampton, Dr. Washington himself, placed first among the

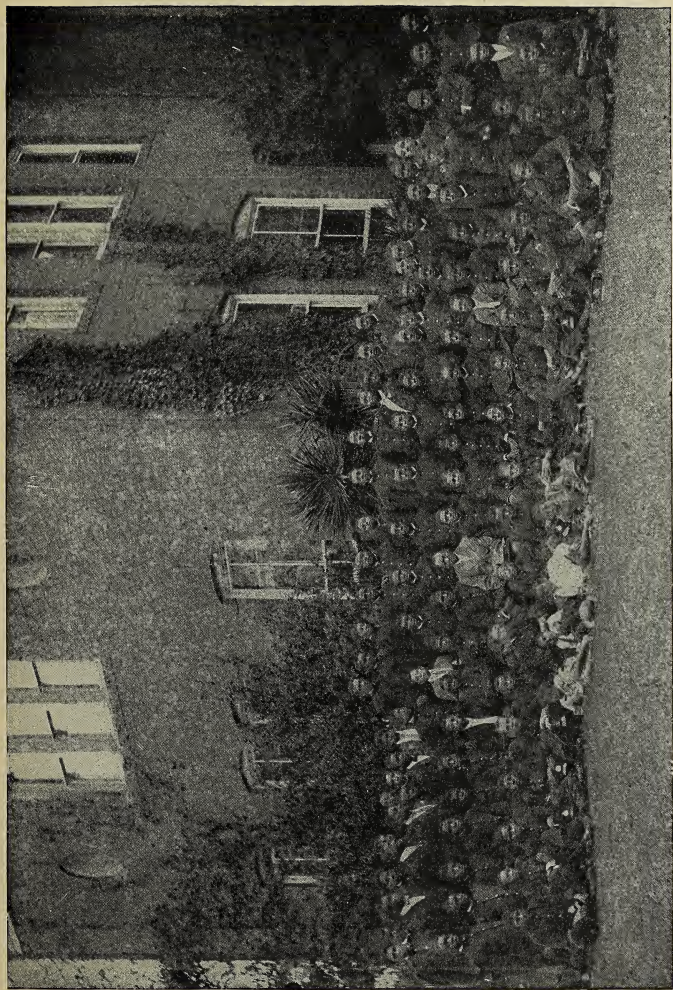
advantages, his acquaintance and contact with General Armstrong; second, the knowledge he gained of the real purpose of education, and what it is supposed to do for the individual; the realization that it is an honor, and not a disgrace to work, or labor with the hands, and finally the satisfaction that comes of doing things for others.

Following his graduation Washington went far from the scenes of his early boyhood, into the North, and secured a place as a waiter in a hotel. When the summer season ended, he returned to his home in Malden, West Virginia, where he first made use of the special training and education he had received at Hampton. There was much interest in the education of the colored people and he was appointed a teacher. Here began his real life work.

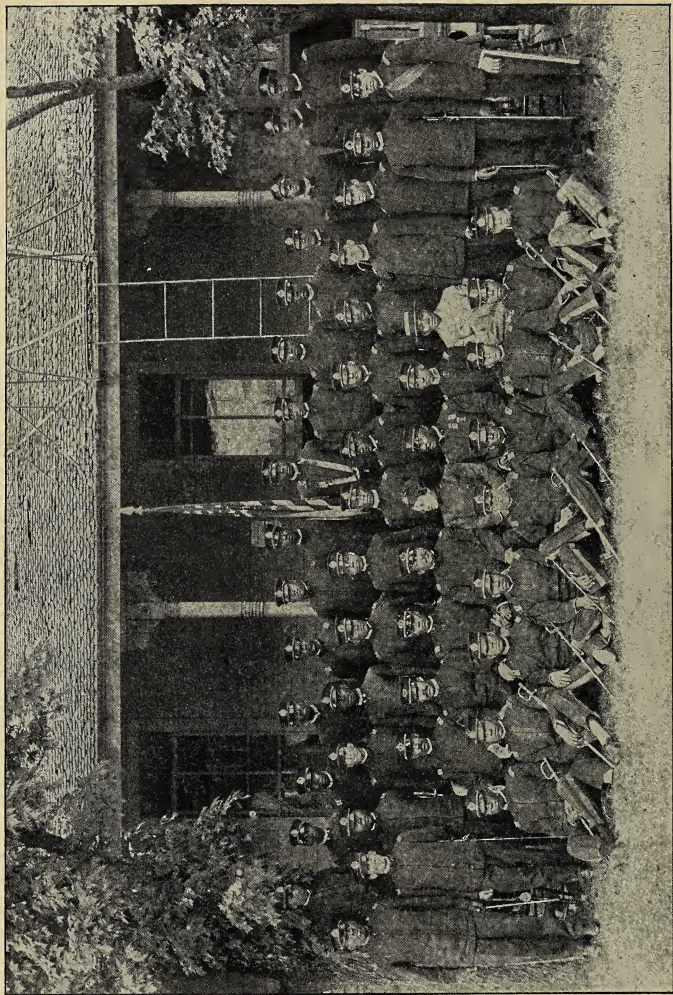
WASHINGTON AN ADVANCED EDUCATOR.

Dr. Washington often referred to his first experiences as a teacher, and here he showed as in other instances that he was an advanced educator. He not only gave the ordinary instruction but so deeply was he interested in the welfare of his people, that he instructed his pupils in the use of the tooth-brush, advised them about bathing, taught them to comb and brush their hair and sought to develop their self respect by generally keeping themselves clean, even to the point of urging them to take proper care of their clothing.

Not only did he teach a day school, but he conducted a night school for older men and women who were compelled to work during the regular hours, and on Sunday taught classes in Sunday Schools, in two widely separated districts, besides organizing and directing the work of several debating societies where questions affecting the education and development of the negroes were discussed, together with general subjects.

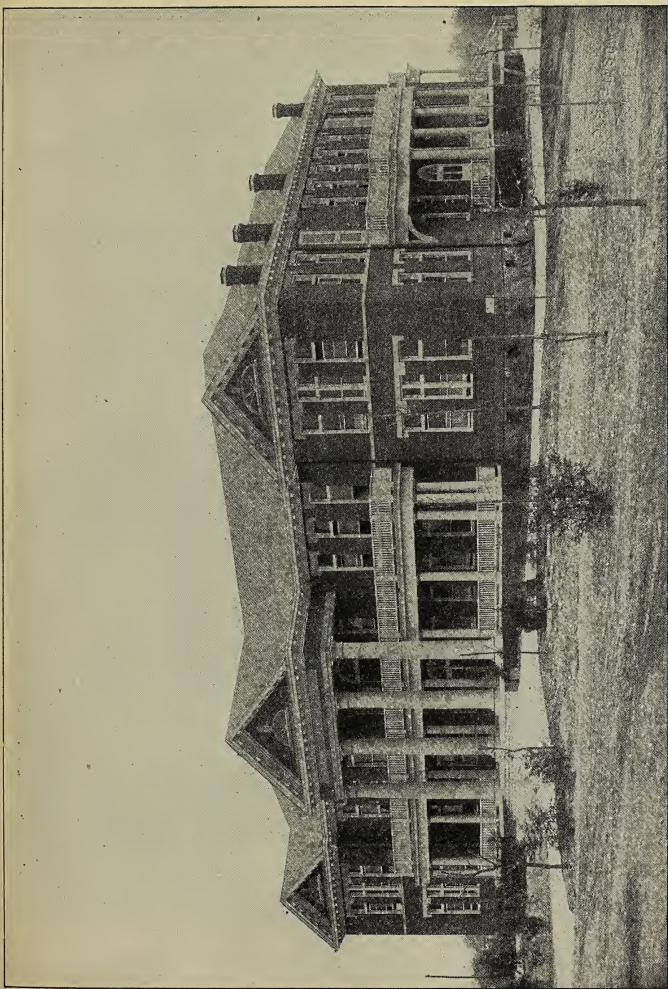


"CAREFUL BUILDER'S CLUB," TUSKEGEE INSTITUTE
One of the student organizations in the social life of the community.



COMMANDANT AND STAFF, TUSKEGEE INSTITUTE

A group of well-disciplined young men, who have received military training as a part of their education.



THE NEW HOSPITAL AND NURSE TRAINING SCHOOL

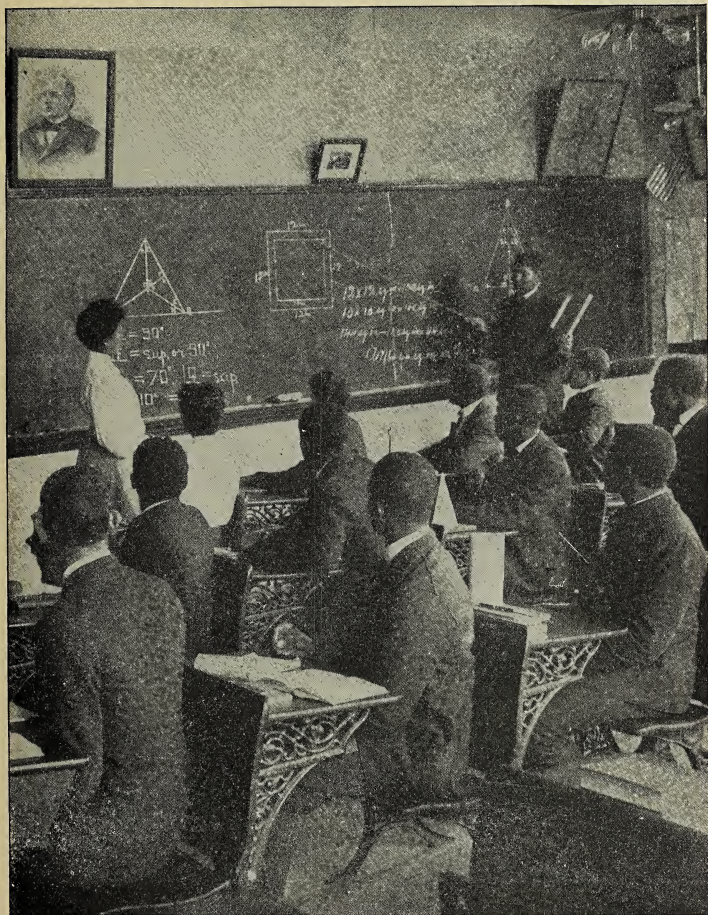
This building cost \$50,000, and equipment \$5,000 additional. Built as a memorial to John A. Andrews, the former governor of Massachusetts.



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A CLASS IN PHYSIOLOGY, TUSKEGEE INSTITUTE

Every member of the class shows deep interest. They are good students and a successful life awaits them.



Copyright by Underwood & Underwood, N. Y.

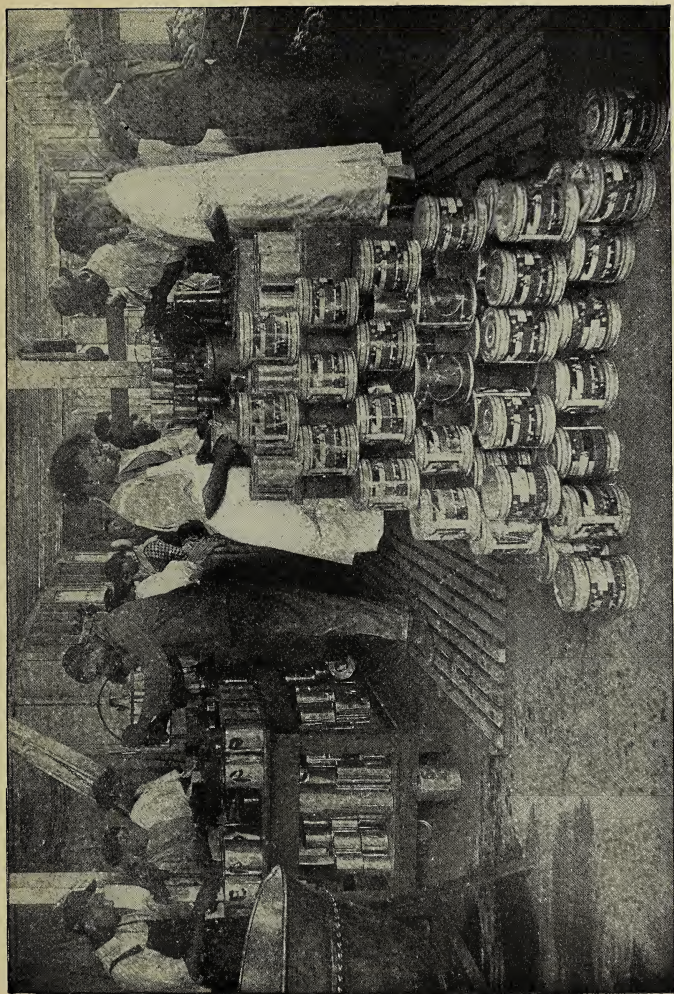
GEOMETRY CLASS, TUSKEGEE INSTITUTE

The coming leaders and educators of the race. These young men are on edge and all attention in seeking a higher education.



TUSKEGEE INSTITUTE FARM. STUDENTS HARVESTING SWEET POTATOES

A class in agriculture getting actual experience. Practical farming is one of the leading courses.



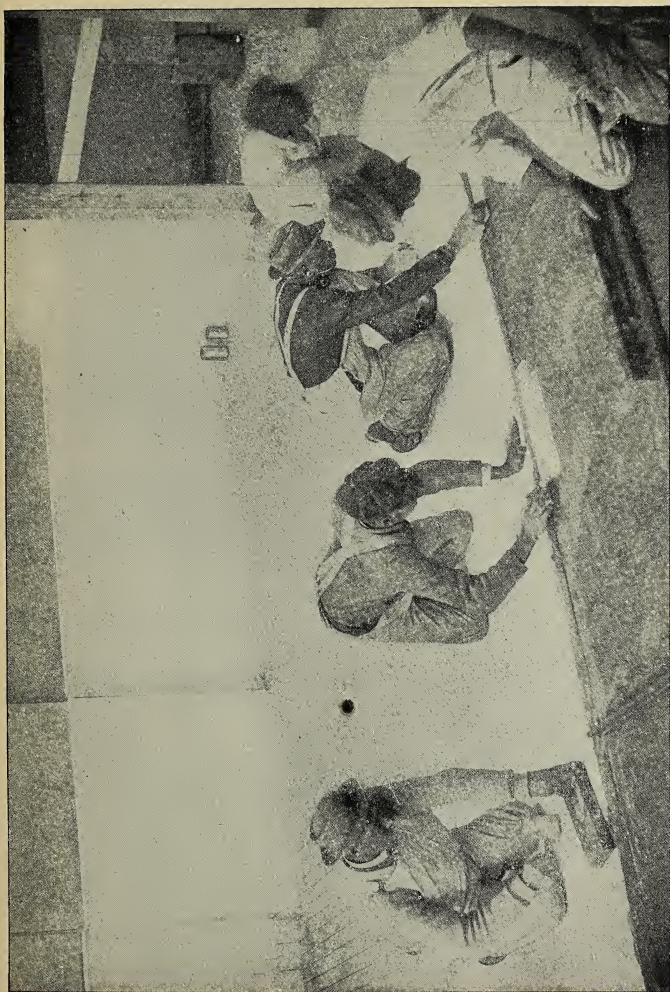
STUDENTS IN THE CANNING FACTORY, TUSKEGEE INSTITUTE

A class in canning. An industrial training course, from which come intelligent men and women who know how.



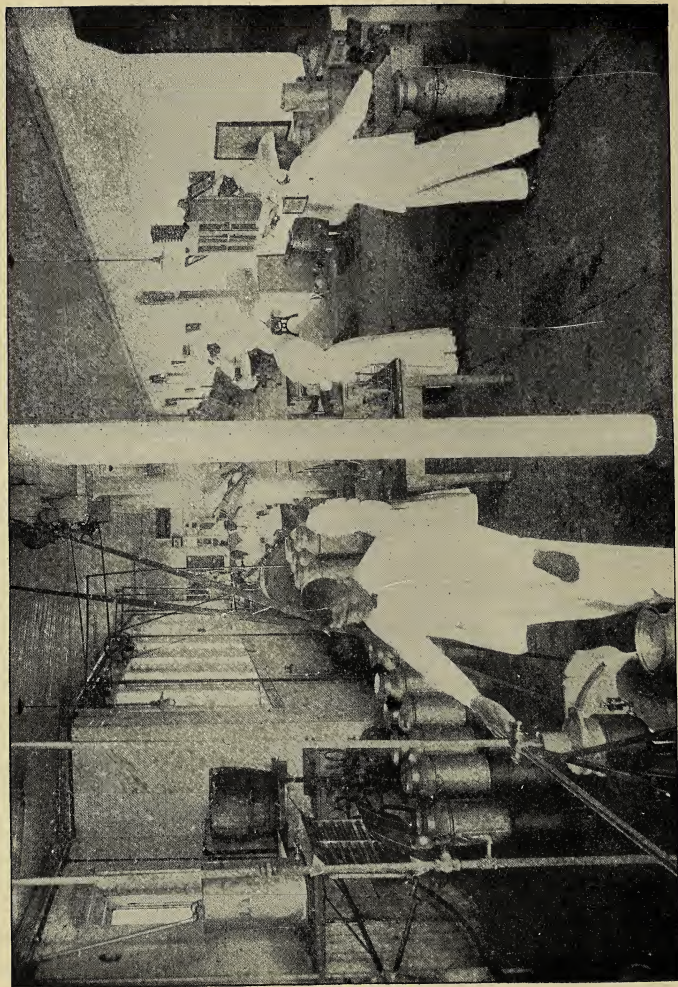
A CORNER IN THE HARNESS SHOP, TUSKEGEE INSTITUTE

Students learning the trade of harness and saddle making. They are deeply interested and will be among the future industrial workers.

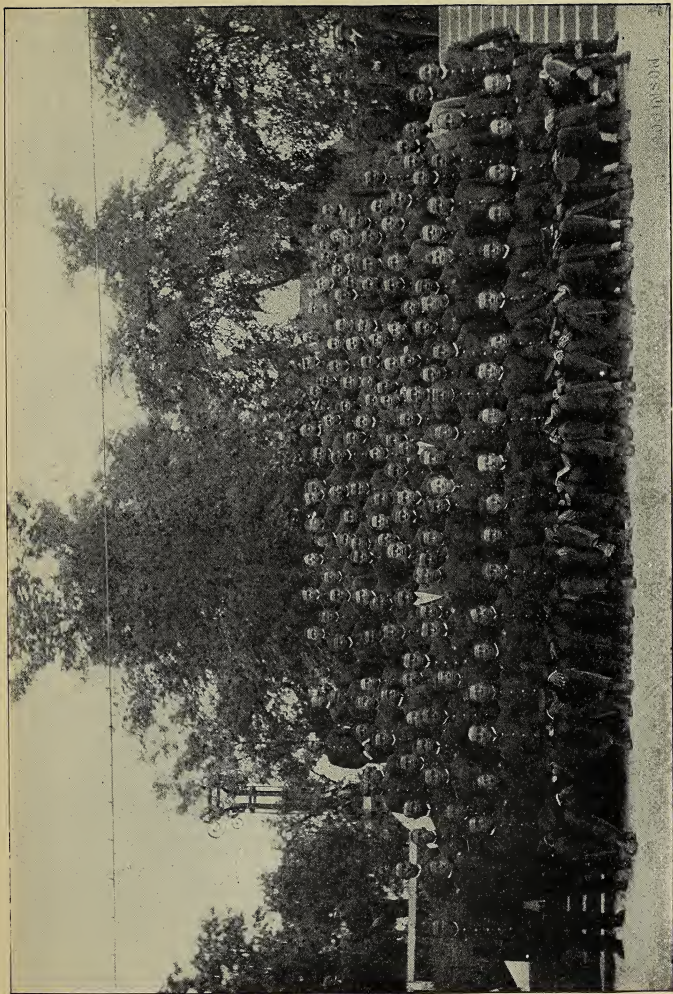


TILE SETTING BY STUDENTS, TUSKEGEE INSTITUTE

The art of tile setting is an accomplishment of great skill and artistic effect, a fast coming industry.

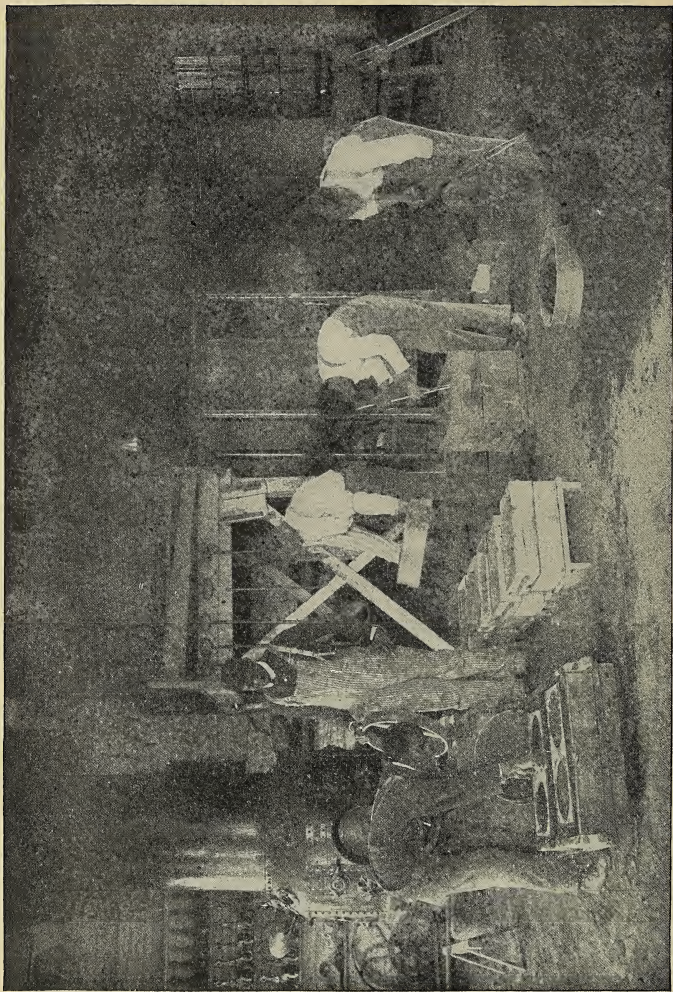


THE CREAMERY DIVISION. BUTTER MAKING, ETC.
Students at Tuskegee can learn a trade in nearly every branch of industry.



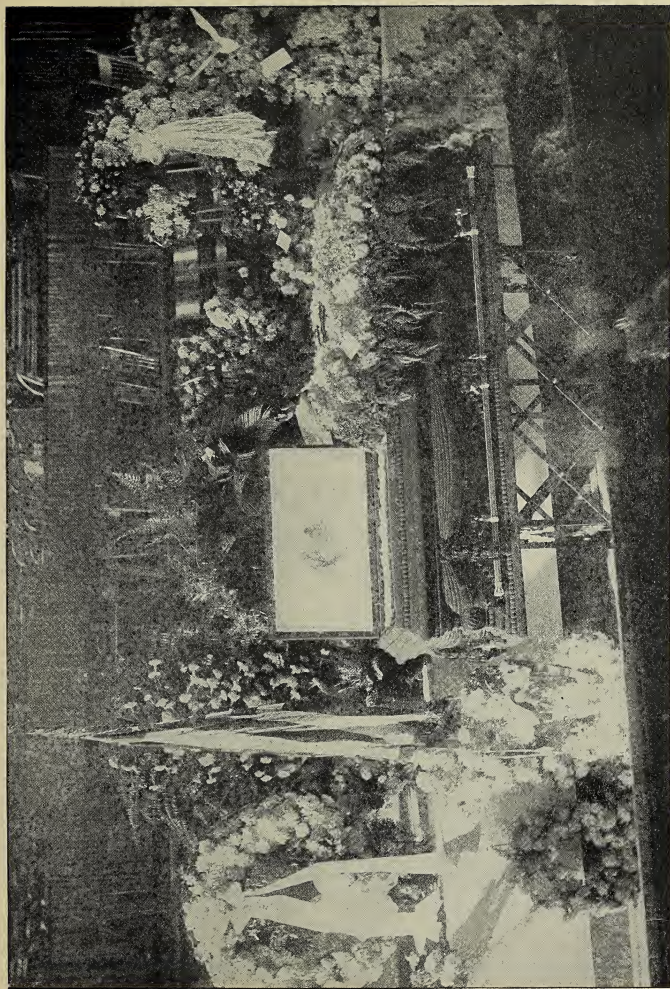
YOUNG MEN'S CHRISTIAN ASSOCIATION (Y. M. C. A.)

They also teach religion at Tuskegee. Religious training is encouraged as well as mental and physical.

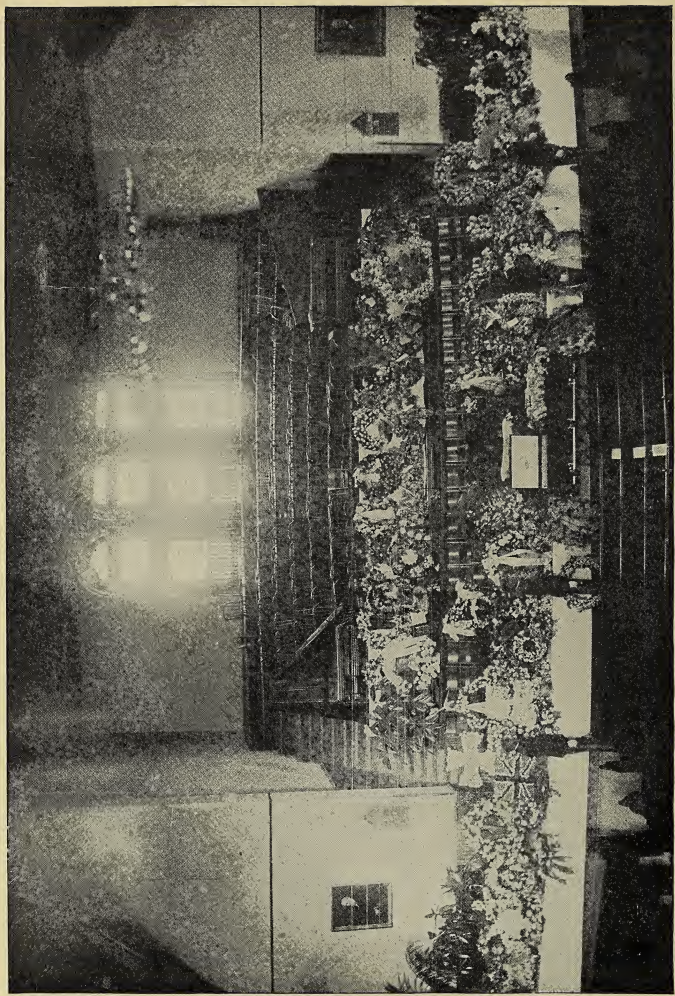


A CLASS IN THE FOUNDRY, TUSKEGEE INSTITUTE

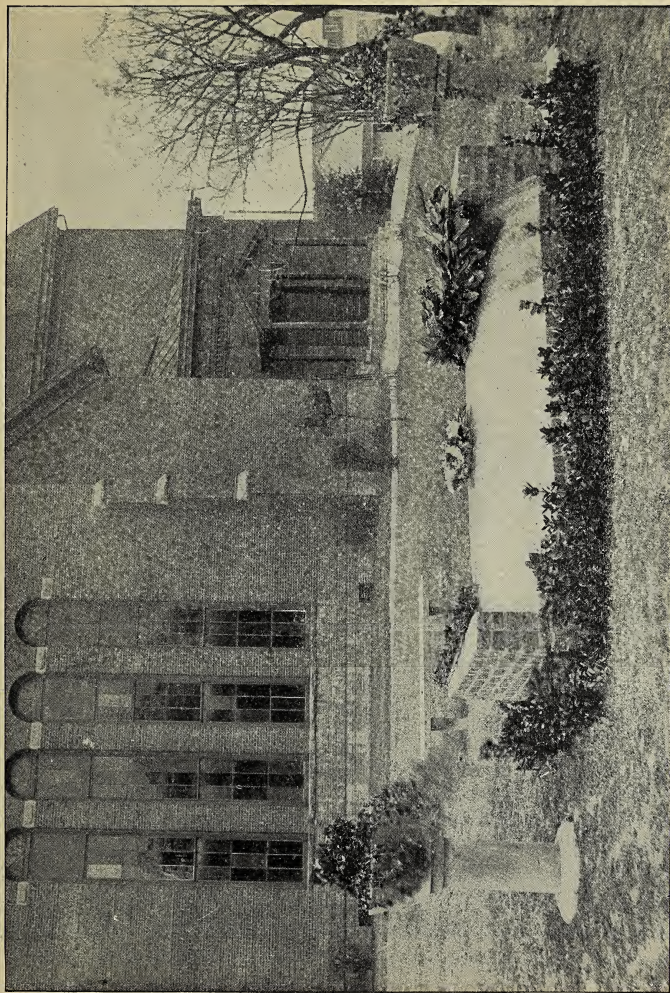
There are thousands of colored molders and iron workers, earning good wages, who learned their trades at Tuskegee.



THE BODY OF DR. WASHINGTON IN CASKET AMIDST FLOWERS
(Reproduced from a photograph)



PHOTOGRAPHED WHILE THE BODY OF "THE STANDARD BEARER OF HIS RACE," DR. WASHINGTON, WAS LYING IN STATE



THE SEPULCHRE IN WHICH THE BODY OF DR. WASHINGTON WAS PLACED



PYRAMID OF FLOWERS COVERING THE GRAVE OF DR. WASHINGTON

That he was deeply appreciative of the advantages he had secured at Hampton and realized the value of the training to be obtained there, is evidenced by the fact that when he began teaching at Malden, and was able to secure some remuneration for his work, he inspired his older brother John, who assisted him, to take the course at Hampton. Thus with the assistance of the future leader of his people, John Washington too, was able to work his way through school and prepare himself to become an aid in the building up of the institution at Tuskegee. An adopted brother James, who was taken into the family, shortly after the removal to West Virginia, also completed the course at Hampton.

HIS EFFORTS FAILED TO INSPIRE CONFIDENCE.

The period in which Booker Washington, the teacher began his activities in the interest of his people was not such as to inspire great confidence in the ultimate result of his efforts. It was at this time that many factions in the South were aroused by the fear that the negro would become a factor and by his vote in conjunction with the Republicans of the North, hold the controlling power in the South. There was organized attempt to prevent the political ascendancy of the negro.

The days of the "armed negro domination" which had been witnessed for a short period after the war in some sections because of the selfish or over-zealous leadership of some of the radical abolitionists were long since passed, but the famous Klu Klux were operating. There are those who are not proud of the record made by the members of that mystic order, but their activities have a place in the history of the South, which cannot be ignored, since it was in the face of the chaotic conditions then existing that Dr. Washington began his real struggles.

The negro who stood accused of some overt act, or who had aroused the ill-will of those identified with the operations of the Klu Klux, might well tremble. From out the night there rode on horseback, a band of men who might have galloped bodily out of those pages of history which tell of the famous quests of the Knights of King Arthur. Riders and horses were hooded in white. On the breasts of their knightly costumes were red insignia, and on the coverings of the horses were the mystic marks of the band or clan.

There was no trumpeting, no herald announced their approach. They came swiftly and silently to the place where might be found the object of their vengeance. And when they were gone there was found a dead negro—one who had been hanged to a tree or been riddled with bullets.

AN OPPORTUNITY TO SEE NIGHT-RIDERS.

While teaching at Malden, Washington had an opportunity to see the work of some of these night riders, who engaged in a fierce battle with negroes. In the course of the struggle General Lewis Ruffner, in whose home he had served as house-boy, was severely hurt while taking the part of the colored people. He was knocked down and so injured that he never entirely recovered from the effects of his injuries. The period of these lawless attacks were always referred to by Dr. Washington as among the darkest in his career.

The first real public recognition which came to Dr. Washington was at a period of approximately four years after he had completed his education at Hampton. Following his teaching at Malden, he went to Washington, D. C., and took a special course at Wayland Seminary.

At the end of the school year, officials in Charleston, West Virginia, who recognized his ability as a speaker, as well as his

influence with the colored people, prevailed upon him to go upon the public platform and talk in the interest of Charleston as the seat of the State capital. At that time the capital was Wheeling. Representatives of several cities were trying to secure the establishment of the State executive headquarters in their respective communities and the Legislature had finally passed a law authorizing a popular vote to determine the question. Three cities were named as possibilities. Washington accepted the invitation to stump the State in the interest of Charleston, and when, after a campaign lasting several months the question was put to a vote, Charleston was the choice of the people.

BEGINS THE STUDY OF LAW.

At this point, one of the few in his career when he seems to have looked aside from his work along educational lines, the young teacher began the study of law in Charleston. His success on the stump, in the State capital campaign, had fired his ambition, and he looked for a time with longing on a political career.

Just about this time, however, he was honored by his old school Hampton, in having been invited to deliver an address at the Commencement. Following this occasion, when he chose for his topic "the Force that Wins," he found an opportunity to continue his educational work through the kindness of General Armstrong, who invited him to return and take a post-graduate course and act as an instructor.

Out of this opportunity there came to him some unusual experiences, and the lesson he had learned in his early boyhood struggles of the value of the night school was brought home to him. It had been decided to start a night school at Hampton, for those who were compelled to work all day, and Washington was placed in charge of the work.

It was while he was carrying on this work that the school was opened to the Indian boys of the country, and it fell to Washington's lot to have charge of these sons of the red men who came from out the great West. At that time little effort had been made to educate the Indian with any degree of thoroughness, and in fact, there were many who did not believe that the aborigines were capable of being educated. General Armstrong's plan was rather of an experimental nature and must have been regarded as somewhat daring, since it involved the bringing together of two distinct races.

A TRUSTED DEVELOPER AT TWENTY-THREE.

How much progress Washington had made up to this time may be noted by the fact that he was now not more than twenty-three years of age, and that he had already grown to a point where he could be trusted to train and develop an almost barbaric people.

The Indians, proud of their ancestry, regarded themselves superior in many respects to the white man, and the problem before the young colored teacher was not entirely simple. His observations on the capabilities of the Indians in after years was that his experience convinced him that the main thing any oppressed people needed was a chance of the right kind, and they would cease to be savages.

There was something under one hundred Indians in the school, and Washington was compelled to take up his residence in their quarters, where he was the only one of his race. In discussing educational problems he later said that he found that there was very little difference between the Indians and other human beings. They responded to kind treatment and resented ill-treatment, and at all times seemed ready to render service and do things that would add to his comfort. He noted

that they objected most seriously to having their hair cut, were displeased at the idea of having to give up their blankets and considered it a hardship to be compelled to give up smoking.

Compared with the colored students, he noted little difference in their ability to learn, except that they experience difficulty in mastering the English language. That Washington's efforts in behalf of his Indian charges were successful is a matter of record at Hampton, and it is certain that the experience broadened his vision and better fitted him for the greater work he was shortly to take up at Tuskegee.

MANY BITTER EXPERIENCES.

It has often been said that it is through trial and tribulation that man is prepared to undertake great works, and there is ample evidence to show that Washington had many annoying and bitter experiences. One that made him feel the weight of public sentiment against the black race came when he was called upon to escort a sick Indian student to Washington, for the purpose of having him turned over to the Secretary of the Interior for return to the Indian Reservation whence he came. On arriving at the hotel in Washington where he had been instructed to take the Indian, Washington found that his charge would be received as a guest at the hostelry, but that he was barred, as a member of the black race. That experience was not only trying, but puzzling, since the young teacher could not understand how the hotel clerk was able to draw the color line, there being very little difference in the color of the Indian's skin and his own.

During the period of his service as an instructor of the Indians, and as teacher of the night school, Washington continued to study under the direction of Dr. H. B. Frissell, who later became successor of General Armstrong as principal of

the Hampton Institute. It was while he was thus working and studying that there came to him through General Armstrong, and as direct reward for his earnest and effective work, the big opportunity of his life.

One night at the close of the chapel exercises General Armstrong announced that he had received a letter from Tuskegee, Alabama, asking him to recommend someone to take charge of a school which was to be established for the education of the colored people. Subsequently he summoned Washington to his office and asked him if he could fill the post in Alabama. With characteristic honesty the young teacher replied that he was "willing to try."

GENERAL ARMSTRONG SHOWS CONFIDENCE.

General Armstrong thereupon showed his confidence in his young instructor by recommending him to those in charge of the movement in Alabama, although they had originally sought a white teacher. As a result of this, after a short time, he was offered the post which led to the establishment of Tuskegee Institute. The acceptance of General Armstrong's offer to send Washington to Alabama as an educator was announced in chapel one evening and was in the form of a telegram, which read:

"Booker T. Washington will suit us. Send him at once."

There was little delay on the part of Washington in going to the seat of his future operations. The students showered congratulations upon him and those who had helped him in his studies offered their best wishes and made known their willingness to render him any assistance, and Hampton Institute knew him no more as a student.

Tuskegee was to receive as its foremost colored citizen

a man who was in the words of the modern phrasist was destined to "put it on the map."

It is worthy of note, at this point, that while Booker T. Washington became the recognized advocate of industrial training for the negro, and that the institution which he came to erect at Tuskegee reflected much that he learned at Hampton Institute, he was not alone in his theories as to the best means of developing the negro.

VALUE OF INDUSTRIAL TRAINING.

He had constantly before him as a distressing lesson which tended to intensify his ideas as to the value of industrial training; i. e. the experiences of colored men and women, who, within a few years had been thrown out into the world, dependent on their own resources, and who were imbued with the idea that their freedom from slavery meant freedom from manual labor. There was during the formative period of his career a marked tendency on the part of the colored people to consider "book learning" the solution of every economic problem, and within a few years the South was filled with negroes called to preach. Some in the rapidly changing situations had entered the political arena and secured State or government positions.

The absurdity of negroes entering public life, without having been prepared to meet the demands that would be made upon them, was forcefully brought to his attention on one occasion when in passing a building in course of erection he heard one negro workman addressing another shout, "Hurry up, Governor."

The speaker was addressing a hod-carrier and his command was so urgent that Washington stopped to inquire about the Governor. He learned that the hod-carrier had in the

period just after the war, been elected to the post of Lieutenant-Governor of his State.

Though of an entirely different type than Washington, Frederick Douglass, the negro Statesman, was a pioneer in the advocacy of industrial training for the negro, and Washington had before him the lessons which this unusual leader of the negro race had taught. In many respects there was a similarity between the two great leaders.

WASHINGTON'S ADVANTAGES OVER DOUGLASS.

Frederick Douglass was born a slave, in as humble circumstances, and he accomplished much without the educational advantages which young Washington was able to obtain. Of his own early life, which is interesting in comparison with that of Booker Washington, it is related that when invited to return to the scene of his childhood in Talbot County, Maryland, to address a colored school, he said:

"I once knew a little colored boy whose mother and father died when he was but six years old. He was a slave, and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather would crawl into a meal bag headforemost, and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn and eat it to satisfy his hunger, and many times he has crawled under the barn or stable and secured eggs, which he would roast in the fire and eat.

"That boy did not wear pants like you, but a tow linen shirt. Schools were unknown to him, and he learned to spell from an old Webster's spelling book and to read and write from posters on cellar and barn doors, while men and boys would help him. He would then preach and speak, and soon became well-known. He became a Presidential elector, United States Marshal, United States Recorder, United States Diplomat and ac-

cumulated some wealth. He wore broadcloth and did not have to divide crumbs with the dogs under the table. That boy was Frederick Douglass.

“What was possible for me is possible for you. Don’t think that because you are colored you can’t accomplish anything. Strive earnestly to add to your knowledge. So long as you remain in ignorance, so long will you fail to command the self-respect of your fellow men.”

INSPIRED BY DOUGLASS.

That Washington found much in the life and history of Douglass to inspire him goes without saying. The great negro statesman believed that the colored people must struggle and labor, and in one of his eloquent addresses exclaimed “The destiny of the colored race is in their own hands. They must bear and suffer; they must toil and be patient; they must carve out their own fortunes, and they will do it.” Thus he expressed in a few words the principles advocated and advanced by Booker Washington in his work at Tuskegee.

The view which Dr. Washington held of Douglass is reflected in his writings. In referring to the race-prejudice he tells of a conversation with Mr. Douglass, on one occasion, when the long since departed colored statesman described a trip through Pennsylvania, when he was compelled to ride in a baggage car because of his color. Some of the white passengers who knew him went into the baggage car to console him, and remarked,

“I am sorry, Mr. Douglass, that you have been degraded in this manner.” Douglass straightened himself up, and replied:

“They cannot degrade Frederick Douglass. The soul that is within me no man can degrade.

CHAPTER III.

A NEW FIELD OF ENDEAVOR: BUILDING A SCHOOL FROM NOTHING.

TUSKEGEE, Alabama, came to know Booker T. Washington in the Summer of the year 1881, and by that same token Booker T. Washington came to know Tuskegee. The scene of his new activities was in the center of what was known as the Black Belt, a term which Dr. Washington defined as meaning a part of the country which was distinguished by the color of its soil. Such territory was naturally that in which agriculture was most profitable, and for that reason it was where the slaves were found to be in the greatest numbers, so that the term ultimately came to be applied to those portions of the country where the negroes were thickest. The expression was used very largely in a political sense.

The town of Tuskegee was founded in 1830, and had at the time of his advent approximately two thousand inhabitants. In the community the black residents outnumbered the whites by about fully three to one, and in some of the surrounding territory the proportion of blacks to whites was much greater. It was such conditions as these which made the problem of the negro so difficult.

Instead of finding a school already for his occupancy and work, Dr. Washington found that the State of Alabama, through the influence of some progressive residents of Tuskegee, among them Lewis Adams, a negro and ex-slave, and George W. Campbell, a banker and an ex-slave owner, had appropriated a sum of \$2000 for the establishment of the school, or rather for the payment of the instructors in what was

to be a Normal school for the education of the colored people.

This was the stage of development which the work had reached when Dr. Washington arrived on the scene. The town was, however, receptive. It was one of those places in which the colored and whites seemed to live in apparently friendly relations. The white residents had a fine appreciation of the value of education, for Tuskegee had been something of a centre of education for them. There were even at that time a number of negroes in business in the community who had won the respect of the white residents and who enjoyed some of their trade.

OVERJOYED AT EDUCATIONAL PROSPECTS.

The colored people were overjoyed at the prospect of obtaining educational facilities, and while no provision had been made for securing land for a school site or planning for the construction of buildings, the young educator found the people willing to render any aid possible. Much has been said about environment and atmosphere, and the value of these things is being discussed to-day in every centre of education, but there was not much atmosphere, nor much that was inspiring in the way of environment for Booker T. Washington at Tuskegee, in so far as an educational institution could be considered. The inspiration came from within himself and from the spirit which pervaded the community.

The only available building for his primitive school was an old dilapidated frame building or shanty near the colored church. Arrangements were completed to utilize this old building and to have the church serve as sort of an assembly room. The church was in little better state of repair than was the shanty, and in his comments on those early events Dr. Washington says that it was frequently necessary for the student to hold

an umbrella over his head while it rained, because the water poured through the leaky roof.

Before actually starting the school, Dr. Washington made a survey of the country near-by, largely with a view to advertising the project and getting the views of the people on the question of education. His journey was made in a cart drawn by a mule, and he ate and slept in the homes of the humble people wherever he went.

His reflections on the conditions as he found them throw an interesting light on the lives of the negroes at this crucial period.

THE WHOLE FAMILY SLEPT IN ONE ROOM.

"I found," said the young educator, "that in the plantation districts as a rule, the whole family slept in one room, and that in addition to the regular members of the family there were frequently relatives or others, who were compelled to occupy this same room. On many occasions I had to go outside to get ready for bed or wait until the family had retired.

"They usually provided some place on the floor, or gave me part of another's bed. There was no provision for the bath inside the house, though frequently some provision had been made for it outside. The ordinary diet was fat pork and corn bread and the people seemed to have no other ambition or thought except to exist on this fare."

The significance of this to Dr. Washington was that the poor negroes purchased their limited supply of food from the stores and made practically no attempt to cultivate the land around about them, on which they might have raised sufficient food to provide them with generous tables. Their one object seemed to be to plant nothing but cotton, wherein was reflected the result of their years of training as slaves.

A condition which is not confined to the negro, was also noted with some concern by Dr. Washington. He found that in many humble homes, nay, in the veriest hovels, families had bought sewing-machines at high cost and were paying for them on the installment plan, or had invested in fancy clocks, or organs, or ornamental pieces of furniture. In one such hovel where he sat down to dinner, he noted, he afterward said, that for the five persons present there was but one fork to use.

HONORS ARRANGED FOR DR. WASHINGTON.

Such gatherings at the table were often arranged in honor of Dr. Washington, for on ordinary occasions the operation of the home, as is usually the case with the extremely ignorant or untrained, was on sort of a hit or miss plan. Each person served himself from a general pot or skillet in which the meagre meal was prepared and hied himself off to work. Father, mother, sons and daughters—all who were able to wield a hoe—found their way to the cotton fields, leaving the house to take care of itself.

The economic conditions were a revelation to him, though they were a matter of common knowledge to many in the South who were struggling with the problem of "what to do with the negro." Up to this time he had not seen much of life in its broader aspect—he had been very much engaged and concentrated on his efforts to equip himself for the work among his people. Here he found himself a missionary at home—among his own people.

He found that Saturday retained for the negroes something of the atmosphere that had maintained during the days of slavery, when they were given certain days off for enjoyment. Saturdays seemed to be their holidays and the whole

family went to town to make a few purchases, and stand or sit around to discuss weighty events or gossip.

Crops were mortgaged and the colored farmers were in debt. There were few, if any, country schools, classes being held in churches or log cabins, and where there were schools there was no adequate equipment. Frequently there was no provision for heat, and those who were serving in the capacity of instructors were often absolutely incompetent.

OPPORTUNITY TO PERFORM A GREAT WORK.

The advantage of all this from the standpoint at least of Dr. Washington, was that it left him ample opportunity to perform a great work. In some localities conditions were much better than in others and there were here and there colored men who had improved their time and were highly respected in their neighborhoods.

Dr. Washington's survey more clearly impressed upon him the wisdom of General Armstrong's method of developing the mental and the physical simultaneously. From his experiences and his investigation was builded up in his mind the plans of the Institute which he forthwith established on July 4, 1881.

The memory of the events of earlier days when an "educated negro" seemed to be typified by a white haired old darkie, wearing a silk hat, frock coat, and carrying a cane, was not forgotten by every white resident, and there was some doubt expressed as to the wisdom of the move about to be taken. There was a question as to whether education in its generally accepted form would not affect the value of the negro as an economic factor. But there was no danger that Dr. Washington would offer any other than a training which developed and increased the value of the negro in the world of industry.

From the beginning he was committed to this idea, and to the final end he advocated industrial education for his people. At one time he said regarding the colored people of the South, that wherever a colored man was found in a community who had won the confidence of the people for reliability, it would be discovered in a majority of cases that he had learned a trade during the days of slavery.

When the final day came for opening the little school about thirty students reported for admissions. There was an even division as to sex, and almost no limit as to age. Many of those who came to the school were teachers in the log-cabin schools or of classes that met in the country churches. With these teachers there came the children they were trying to instruct.

AN EXPERIENCE TO BE REMEMBERED.

Out of the many lessons Dr. Washington drew from his experiences up to this point in his career, is one that should not be forgotten by any youth of the country. It has to do with the advantages or disadvantages of birth. It may be convenient to be "born with a silver spoon in the mouth," but the economic conditions of the present day do not make this always the most desirable. The struggle is so bitter that it is necessary for every individual to be prepared to meet the emergency, and he must be trained to be able to do so.

"I do not envy the white boys as I once did," declared Dr. Washington in this relation. "I have found that success is measured not so much by the position attained in life as by the obstacles which have been overcome in attaining that position. Looked at from this angle, I have reached the conclusion that very often the negro boy's birth and connection with a race that is unpopular, may be an advantage, in so far as real life is concerned.

“The negro youth must usually work harder and perhaps perform his tasks better in order to secure recognition, but out of the unusual struggle which he is compelled to face, he gains a strength and confidence which is not developed in those whose pathway lies smooth by reason of birth and race.”

A MENTAL OPPORTUNITY PROVIDED.

This was the sort of mentality that was destined to provide opportunity for the colored youth of the Eastern Alabama section when the Tuskegee school opened. Hardly had the little educational institution been started on its career than Dr. Washington began devising ways of building to meet the exigencies of the situation which he found. It developed that most of those who came to the school were unable to give attendance through an entire session, that they had not the means wherewith to pay for tuition or board, and in many instances for the books and incidentals of school life. Dr. Washington noticed too, that many of them seemed to think that they were to secure an education that they might no longer be compelled to work.

The urgent need for industrial training was therefore manifest, first that the pupils should be weaned away from the idea that it was not honorable to labor, and second, that a means could be provided whereby they could earn something which would help them defray necessary expenses. It was a noteworthy fact that few, if any of the pupils knew how to live. They did not know how to properly prepare food, nor what they ought to have for that food.

At this point the reputation for integrity which Washington had gained at Hampton Institute stood him in good stead. In distress because he could see no way out of a very troublesome situation, he wrote to General J. F. B. Marshall, treasurer

of the school where he had obtained his education, and sought assistance in the purchase of the farm which was to ultimately become the site of the now famous Tuskegee Institute.

This was a farm about a mile from Tuskegee, which the young educator said could be purchased at a low price. Though he had no security to offer, General Marshall forwarded the \$500 which Dr. Washington declared were necessary to make the preliminary payment on the farm and it became the first property of the school.

WASHINGTON A BIG, BROAD MAN.

If the results of his efforts alone did not indicate the fact, the proof that Dr. Washington was really a big, broad man may be found right at this point in his career, for instead of taking all the credit for the rapid progress made in the face of grave difficulties, he gave much praise for the advance to the efforts of Miss Olivia A. Davidson, also a Hampton Institute graduate, whose education was supplemented by a course at the Framingham, Mass., Normal School. Miss Davidson was employed as an assistant soon after the school was started.

"The success during the first half dozen years of the school's existence," declared Dr. Washington on more than one occasion, "was due more to Miss Davidson than anyone else. She was the one to bring order out of every difficulty. When the last effort had apparently been exhausted and it seemed things must stop, she discovered the way out."

The money for making the final payment on the farm which was to be the final home of the Institute, and paying back the advance made by General Marshall, of Hampton, was raised by house to house canvass, collections at public meetings and in churches in Tuskegee and surrounding

territory, and by contributions from friends of Dr. Washington and Miss Davidson, not only in the South, but in the North as well.

While money was being raised for the payment of the Institute site, classes were held regularly in the old shanty and church which were originally selected. These buildings were of a tumble-down variety frequently found in half developed or poor rural districts. Rough board structures they were, with crude windows from which glasses were missing; solid wooden shutters held in place by strap hinges. They were such buildings as would scarcely be regarded as fit for the shelter of ordinary cattle in the modern view of things, but they served well the purposes of Dr. Washington and his assistants, even if with some considerable inconveniences, as for instance, when it was necessary to use umbrellas because the rain poured through the cracks in the plank roof.

THE LAND VALUE TURNED TO ACCOUNT.

Almost immediately after the site for the school was secured preparations were made to turn the land value to account. At the close of the day sessions in the school, Dr. Washington would call for volunteers, and with them go to the school land. There with axes and tools the pupils, many of them older than their instructor, would assist in clearing the land for cultivation. There remained standing on the newly procured property, an old kitchen—a reminder of the ante-bellum days, a rickety stable and a chicken coop. These were renovated in a primitive way, patched and whitewashed and prepared for use as class rooms and dormitories, pending the erection of the first building.

While this work was proceeding money had been secured for the erection of the building which was to be the first in a

group covering a great area of land. The larger part of the funds for the erection of this building were secured through the instrumentality of H. A. Porter, of Brooklyn, so that it was dedicated Porter Hall.

The first services were held in this hall on Thanksgiving Day, 1882, and it is a matter of incidental note that it was the first Thanksgiving celebration ever held in Tuskegee. It is worthy of mention, also, that the conditions in the South for many years made the celebration of Thanksgiving and Christmas something entirely different from the celebrations in the North, and even now there is a decided difference between the attitude of a large part of the people of the South and those of the North in the matter of observing Christmas. It is odd to find the stores selling fireworks and such devices as are used in the North on Independence Day—Fourth of July—for use on Christmas.

A TINGE OF REAL ROMANCE.

The more human the individual the larger the possibility for a tinge of real romance to enter the life, and Booker T. Washington, while consistently avoiding reference to his personal life, except in so far as it related to his public efforts, naturally had his breast pierced by that little herald of love—Cupid. While his mind was struggling with the problems of Tuskegee in the making, his thoughts reverted to that far-away village of Malden, to which he returned during his vacation, and after his graduation from Hampton. Close to his thoughts was Miss Fannie N. Smith, of Malden, who became a student at Hampton, and who by her interest in his work gave him inspiration. She was married to Dr. Washington, in the summer of 1882, and when the fall came she joined him in his work at Tuskegee and began keeping

house. The Washington home then became something of a faculty house, in which the assistants to the head of the school found a home. The first child of the negro educator came of this union. She was named Portia M. Washington, and was left to the care of her father when a babe by the death of the young wife who was destined not to see her husband's dreams realized.

THE FAME OF LITTLE SCHOOL NOISED ABOUT.

The fame of the little school and what Dr. Washington was attempting to accomplish rapidly became noised through Alabama and the surrounding territory, and within a short time the demand for admission exceeded any possible accommodations. Sometimes it was necessary to domicile the students in huts and tents temporarily arranged on the large tract of land, and a make-shift dormitory was fashioned for girls who had to live at the school in the upper floor of Porter Hall. With the heavy demands and the fact that the large number of permanent students had to be fed, there came the difficult problem of feeding them. There were no provisions for this. But Dr. Washington and his assistants and willing students again proved the truth of that old axiom "necessity is the mother of invention."

The emergency was met by digging out a dining-room under part of Porter Hall. This was walled up and sheathed and formed the nucleus of what became the domestic science department of the institution.

How very determined the leader was in his belief that the negro needed to learn that it was honorable to work, was made manifest very early in the history of the school when the principle was laid down that every student must engage in some sort of work or labor, no matter what his or her financial status

might be, and that none should remain unless prepared to abide by this rule. Since in those days many negroes had come to believe that education was a substitute for work—that when they had secured an education they would no longer be compelled to engage in physical labor—this policy brought forth much criticism, and many students came to the school armed with messages from parents who served notice that they were not sending their children to learn to work, but to secure an education.

WASHINGTON'S VIEWS WORTHY OF CONSIDERATION.

At this point some views of Dr. Washington on this subject are worthy of consideration. In explaining the purposes of the school and the reasons for building the sort of an institution Tuskegee has come to be, Dr. Washington said that "no one understanding the needs of the negro race would advocate that industrial education should be given to every negro to the exclusion of professions and other learning." In enlarging on this subject he adds that because the negro is in a large measure destined to remain in the South, and because conditions beyond their control attached them to the soil, a large proportion of them will, for time to come, continue to be laborers, and therefore the purpose was to raise common labor from drudgery to a position of dignity and to effect a system of training that would meet the need of the greatest number, thus preparing them for the better things which intelligent effort would bring.

He advocated industrial training for the negro, not with the idea that education in other lines was entirely unsuited to them, but because the undeveloped fields of the South in agriculture and industry offered great opportunities for such fundamental development of the colored people as would lead them

into better citizenship. His idea from the beginning was that correct education begins at the bottom and expands naturally as the people who receive it expand. Briefly, Tuskegee may be described as a character-building institution. This was the real foundation on which the institution was built. That foundation was the real, big gift of Dr. Washington—a big idea, a broad vision, a knowledge of conditions and how to meet them.

EVERYTHING MUST BE DONE BY THE STUDENTS.

It was for the purpose of carrying out these ideas that Dr. Washington insisted from the very first that wherever possible everything about the school must be done by the students—the colored people themselves. Thus they would come to be skilled in all of the trades, but the work would enable them to earn sufficient money to defray, or partly defray, their expenses. Incidentally, the worth of a student, or what he promised in the way of development and breadth of character, was determined by his willingness to work.

The lesson which Dr. Washington received when he was put to the test of cleaning a recitation room at Hampton was applied here with vigor. In fact one of the things that seems to have made Dr. Washington the leader that he turned out to be was that when he learned a lesson he turned that lesson to account.

Dr. Washington's theory was that while the students might make errors and experience failures they would learn by their experiences, and the lessons of self-help would prove of inestimable value. This was something of a radical idea in educational circles in those days, but it has since become a pretty well established principle that if you want to teach a youth to save money it is easier to do it by showing him how to invest it and how to earn it than it is to do it by preaching

about saving and then giving him the money to put aside.

The mere story of the early struggles which Dr. Washington experienced, working shoulder to shoulder with Miss Olivia A. Davidson, to whose efforts he credited much of the institution's success, furnishes groundwork for a romance in real life which culminated in the marriage of the couple in 1885. There was a perfect understanding and a deep bond of sympathy underlying all of their efforts, and undoubtedly much that he accomplished was due to the assistance rendered by this, his second wife. Two children were born of this union, Booker Taliaferro Washington and Ernest Davidson Washington. During her married life Mrs. Washington continued to labor in the interest of Tuskegee. She died in 1889.

WHAT DR. WASHINGTON ACCOMPLISHED.

Somewhere in this work it is urgent that a survey be made of Tuskegee to provide a concrete view of what was accomplished through the efforts of Dr. Washington and to give some idea of what it was that led to his being recognized the world over as the foremost educator of his race and one of the foremost in the industrial training field in the world.

Remembering that the first building erected was Porter Hall, and that in it were the industrial and academic class rooms, the kitchen, dining room, laundry, commissary, assembly room and dormitories, and that the property consisted of about 100 acres of land, the following general description is significant:—

“At the close of the term, May 31, 1914, Tuskegee Normal and Industrial Institute, which is the official title, owned 110 buildings, 2,110 acres of land, about 350 head of live stock, wagons, carriages, farm implements and other equipment amounting in value to \$1,468,413.96. Supplementing this, as

the result of an Act of Congress in 1899, the school had received 25,000 acres of mineral land, of which more than 5,000 acres has been sold and the money applied to the endowment fund. The remaining more than 19,000 acres are estimated as worth \$250,000. This sum added to the regular endowment will give the institution a permanent endowment of \$2,192,112.08. The total value of all property, real and personal, including the endowment fund, at this time was estimated at \$3,660,526.04.

DESIRED TO PERPETUATE WORK OF SCHOOL.

The endowment fund was started by graduates who desired to perpetuate the work of the school in December, 1890. The fund was designated the "Olivia Davidson Fund," in memory of the first woman principal, as the Dean of the Woman's Department was designated. The first sum raised was \$1,000. Among the subsequent notable contributions were one from Collis P. Huntington, \$50,000; a \$600,000 gift from Andrew Carnegie; one of \$150,000 in memory of William H. Baldwin, Jr., who was one of the trustees of the institution at the time of his death, and \$231,072 from the Estate of Albert Wilcox.

The principal buildings are:

The Office Building, located on the main thoroughfare of the school grounds; a handsome three-story structure of 28 rooms, in which are located the Tuskegee Institute Bank, the Government Post Office, and most of the administrative offices of the school.

The Dining Hall, known as Tompkins Hall, in memory of Charles E. Tompkins, of Southport, Conn.; the largest and most imposing building on the school grounds. It contains a dining room large enough to seat the 180 teachers, together with the 1,600 students of the school, and has, in addition, an assembly room large enough to set 2,500 persons.

The Collis P. Huntington Memorial Building, which, until the erection of the Dining Hall, was the largest building on the school grounds. It was given by Mrs. Collis P. Huntington in memory of her husband. In this building all of the academic work of the school is carried on.

The John A. Andrew Memorial Hospital was dedicated and formally opened on February 21, 1913. The building was given by a Boston friend of the school in memory of her grandfather, former Governor John A. Andrew, of Massachusetts. The building cost \$50,000, and \$5,000 additional was provided for equipment. The Hospital is a two-story brick structure. In plan, it is the shape of the letter "E." The site on which it stands is one of the high points of the school grounds and overlooks almost the entire campus.

SLATER-ARMSTRONG MEMORIAL.

The Slater-Armstrong Memorial (Boy's Trades) Building, in which the mechanical shops are located, is an attractive and impressive brick building situated a little west of the centre of the campus. It is 283 x 315 feet in its greatest dimensions, and accommodates all the mechanical industries, excepting the saw-mill, electric lighting apparatus, and boilers, which are separately housed, and the brickyard.

In general plan the building is arranged about the four sides of a central court, with cross wings 37 x 60 feet, at each corner, thus three sides of the entire building are simply supplied with windows, giving an abundance of light and air.

Phelp's Hall, the Bible Training School, is a frame structure, three stories high, exclusive of basement or attic. The first floor contains the Chapel, Library and Reading Room, the Dean's office and three recitation rooms. The two upper floors are used for sleeping apartments.

Dorothy Hall, the Girl's Industrial Building, is a substantial structure fronting the Slater-Armstrong Memorial Trades Building. It is 120 feet by 144 feet in its greatest dimensions. In plan, it is in the shape of the letter "H," the front or central part facing the west. The south wing of the building and the central part are two stories high. The north wing is three stories high. The basement story contains four rooms. These rooms are use for assorting clothes and storing material belonging to the laundry. Here also is the laundry machinery and the tubs for hand washing.

MILLBANK AGRICULTURAL BUILDING.

Millbank Agricultural Building is the centre of the agricultural life. The plan of the building is rectangular. It is 120 feet long by 60 feet wide. It contains a creamery, a hog cholera serum laboratory, a class-room arranged for studying live stock, museum, general laboratories and assembly room.

There are in addition a Children's House, Chapel and numerous lesser buildings for specific purposes, together with these dormitories:

Olivia Davidson Hall, a dormitory for young men; one of the older buildings. It is a three-story brick structure, heated and lighted from the central heating and lighting plant from which nearly all the buildings are now heated and lighted.

Thrasher Hall, named in memory of Max Bennett Thrasher, of Westmoreland, N. H., a three-story brick dormitory building for boys.

Cassedy Hall, originally occupied by mechanical industries, but now a boy's dormitory.

Rockefeller Hall, a three-story brick dormitory building, housing 160 boys, and donated by John D. Rockefeller.

Emery Halls, Nos. I, II, III, IV; two-story brick dormi-

tory buildings for young women and presented by the late Miss Julia E. Emery, of London.

Huntingdon Hall, a two-story brick building, the gift of Mrs. Collis P. Huntingdon, containing 23 rooms, basement and attic and used as girls' dormitory.

Douglass Hall, named in memory of Frederick Douglass, and used as a girl's dormitory. It contains 33 rooms and has an assembly room seating 750 persons.

The White Memorial Hall, erected in memory of Alexander Moss White, of Brooklyn; the gift of his heirs. It is a girls' dormitory.

Tantum Hall, given by Margaret W. Tantum, of Trenton, New Jersey, in memory of her father; also a dormitory for girls.

Carnegie Library, a two-story Colonial brick structure with an assembly room and Historical Museum on the second floor.

This brief outline of the Institution in its physical sense is given merely to show what was grown out of "nothing." What has really been accomplished cannot be estimated in dollars and cents. The great property with its buildings and equipment is simply a tool of education. Dr. Washington had to make his educational tools as he went along, and it was in the making of these, and the results he achieved in the use of them, that he came after a few years to step from the confines of Eastern Alabama into the lime light of publicity as the "colored man of the century."

CHAPTER IV.

A JOB OF MAKING CITIZENS FROM THE ROUGH ,

THOSE who have had the opportunity to come in contact with that vast army of colored human beings to be found in what is referred to as the Black Belt of the South, can have little conception of the raw material from which Dr. Washington was compelled to draw in his efforts to build up a citizenry of his race which would prove a credit to the institution which he started.

"I found," said Dr. Washington, on one occasion, "that while many of those who came to us had a superficial knowledge of things which they had previously studied, and could perhaps locate the Desert of Sahara on an artificial globe, the girls could not locate the proper places for the knives or forks on an actual dinner table."

It sounds very nice now to tell of the wonderful progress made by the institution, and there may be some who have a conception of the great difficulties faced by Dr. Washington and his aids, but no one can possibly experience the mental stress to which the negro educator was subjected while trying to build his school and secure the equipment at one and the same time.

He stood before the world as a man who was trying an experiment which was doomed to failure. It was generally believed that negroes could not build up and control the affairs of a large institution such as he was trying to establish—the presumption was against him. In all of his difficulties, however, Dr. Washington, in his writings, in his conversation and on the public platform, always paid a tribute to the people of Tuskegee, both white and black, who he declared never failed

to aid him in his endeavors when he went to them for assistance. They came to feel as he hoped, that the school was part of the community and belonged to all of the people.

One of Dr. Washington's experiences which he has referred to on many occasions, and which shows the mountains he was compelled to surmount, came of his trying to manufacture bricks for the construction of his own buildings. In line with his early established policy he wanted to have the students do all of the work, and yet the time came when it was necessary to erect substantial buildings, and the material had to be secured.

BRICK-MAKING WITH ITS ADVANTAGES.

With foresight Dr. Washington saw that brickmaking, as one of the industries established in connection with his institute, would offer many advantages. The students could learn the art, it would provide material for buildings, and the work could be developed to a point where it would become profitable because there was no brickyard in or near Tuskegee. Dr. Washington knew that if he could provide something which the community needed, he would have made the institution indispensable to the people. Therefore he decided to make brick.

The negro leader said it reminded him of the Biblical story of the children of Israel who tried to make bricks without straw. Tuskegee had the straw, but it had no money, no experience and no equipment. Brickmaking, as every one knows, is hard, dirty work; and when this plan was decided upon the distaste of the students for manual labor made itself manifest. Some of the students showed such an antipathy that they left the school rather than stand in the mud pits.

When finally the loyal workers had moulded enough bricks for one kiln, and it was fired, it was found that the work had not been properly done and the result was failure. This failure

made it still more difficult to get the students to engage in the work, but some of Dr. Washington's assistants who had been trained at Hampton volunteered their services and a second lot was prepared for burning. The kiln fell in this instance and the result was the same as before.

THE CASE SEEMED HOPELESS.

At this stage the case seemed hopeless. There was no money and there was much opposition to the plan. Dr. Washington was, however, determined. He turned to his personal possessions and pawned a watch for fifteen dollars. With this sum he set about making more bricks with the result that his efforts were crowned with success. The success of this undertaking was one of the big achievements of the early days, for as Dr. Washington anticipated, people who had previously had no interest in the school, but who learned that the institution was making good bricks, went there and made purchases. This opened an avenue of common approach and established many friendly relations with builders, contractors and prosperous persons.

With this story of brickmaking as a nucleus, the occasion is opportune for briefly citing some of the other work accomplished by the willing hands of the colored students under the direction of Dr. Washington and his co-workers.

More than forty trades and professions are taught in the institution as it stands, grouped under three headings: The School of Agriculture, Department of Mechanical Industries, and the Industries for Girls.

The first industry established, that of farming, had for the scene of the early operations the plot of ground on which stands in these latter days the Phelps's Hall, Huntingdon Memorial Hall and the Canning Factory. Now there is an Ex-

perimental Station comprising about 2300 acres, with about eighty acres used for trucking to supply the needs of the institution and the town market; eighty acres devoted to small fruits; 840 acres for general farming and 1300 acres of pasture.

The crops include many tons of ensilage, sweet potatoes, corn, oats, hay, greens, lettuce, onions, beets, lima and snap beans, tomatoes, rutabagas, melons and canteloupes, white potatoes and peas.

THE EXPERIMENTAL FARM.

The Experimental Farm was established in connection with the Agricultural School by act of the State Legislature. Extensive cotton breeding experiments have been made with success in this connection as well, and it is a matter of record that some of the graduates of the institution have been called by the German Government to conduct cotton growing experiments in Africa, and that under their direction was established a "cotton-growing school and plant breeding station," which has accomplished some very excellent results.

There are peach trees, strawberry plants, grape vines and several hundred fig trees in the school gardens, while as a result of the efforts in landscape gardening, horticulture and floriculture the school is surrounded by beautiful trees, hedges, shrubs and thousands of yards of green lawn.

In the Mechanical Industries Department are taught carpentry, woodworking, printing, tailoring, blacksmithing, wheelwrighting, harness making, shoemaking, carriage trimming, plumbing, steamfitting, electric lighting, architectural drawing, mechanical drawing, painting, tinning, steam engineering, brick-making, masonry, plastering. As parts of the carpentry and woodworking industry there are classes in wood turning, scroll

and machine work, cabinetmaking, and a sawmill, where practical knowledge is obtained in lumbering.

The industries for girls include cooking and domestic science, dressmaking, millinery, mattress making, laundering and tailoring.

The opportunities to learn some of these trades and callings are in addition to the advantages offered in the academic department. There is also a Bible School and a nurses' training school, as well as a children's or model school.

MATTRESS MAKING A NECESSITY.

The development of a great amount of this work came as a matter of necessity, as for instance, when there was no money to provide mattresses and pillows for the dormitories, the students filled bags with pine needles, until one day a student became his own mattress maker in attempting to renovate one, and a newspaper correspondent who was noting the industries, included mattress making in the list of things he saw being done. The suggestion was followed and mattress making became one of the industries. Likewise cabinet and furniture making grew out of necessity. The students could not sit on the rough board floors and they made stools of two or three boards nailed together. Carpentry work began, and gradually better stools, better tables, benches and chairs came to be part of the general work.

Here in Tuskegee there existed, in fact, a situation which was typical of the sections of the South where the negroes were thickest, and so it was that in meeting the needs of the immediate situation the school solved in a large way the problem of the negro in general. In doing this it developed the line of work required by the people in their natural environment. The institution came to be a provider for the country'round-about

in the sense that it showed its pupils and those who came in contact with them how to make and provide the things actually needed to improve conditions.

THE FAME OF THE SCHOOL SPREADS.

Gradually through these years the fame of the school spread and the demands upon it became so great that it seemed impossible to finance it. The urgency of the situation is really what threw Dr. Washington in the limelight. At the most distressing point when Dr. Washington and his assistants were struggling to secure funds, General Armstrong, of Hampton, who may be credited with a great deal of the success which Dr. Washington enjoyed, invited his protege to go with him on a trip through the North. The General, anxious to see the school of his pupil succeed, had arranged a series of meetings, to be held entirely in the interest of Tuskegee in large centres, including New York, Philadelphia, Boston, Baltimore and other places.

Here Dr. Washington first came in contact in a broad way with the people of the North and considerable money was raised, some of it being used for the erection of Alabama Hall, one of the first pretentious structures put up. This trip under the direction of General Armstrong was in the nature of an introduction to the public and was the forerunner of many journeys subsequently taken by Dr. Washington in an effort to raise funds.

Some of his experiences in collecting money are of incidental historical interest, since he came in contact with many prominent personages. Dr. Washington says that his first contribution from the late Collis P. Huntington was \$2.00, and that he had difficulty in convincing the great railroad magnate that Tuskegee was worthy of his consideration. Nevertheless, Mr.

and Mrs. Huntington subsequently made many contributions, one gift from Mr. Huntington being for \$50,000.

The persistency with which Dr. Washington went after funds is one of the things which made him famous. He always declared that he did not "beg," but whenever he felt that something worth mentioning had been done at Tuskegee, when something had been accomplished, he wrote or had sent to those whom he desired to interest in the work, concrete statements of what had been done.

"PUBLICITY AND PRESS AGENT" IN EMBRYO.

Dr. Washington was, in fact, what in other fields might have marked him a fine "publicity and press agent." As an illustration of his persistency in this direction it is related that when he first solicited a contribution from Andrew Carnegie, the great iron master seemed to not be greatly interested in the Tuskegee project. Dr. Washington kept approaching or bringing his work to the attention of the iron master for a period of ten years or more. The library at the school was in a little shanty containing scarcely more than sixty square feet of floor space. Finally after many efforts Dr. Washington wrote a characteristic letter to Mr. Carnegie, in which he stated that Tuskegee had upward of 1200 students, 86 officers and instructors, together with their families, and about 200 colored people living near the school who would make use of the library building; that there were more than 12,000 books, periodicals, etc., gifts from friends with no suitable place for them, and no suitable reading-room.

He pointed to the fact that Tuskegee graduates went to work in every section of the South, and that knowledge obtained in the library would serve to assist in the elevation of the Negro race.

Such a building, Dr. Washington said, could be erected for about \$20,000. All of the work for the building—brickmaking, brick-masonry, carpentry—would be done by students. The money would not only supply the building, but the work would give a large number of students opportunity to learn the building trades, and help them earn enough to keep themselves in school.

The effectiveness of Dr. Washington's methods is here indicated by the fact that Tuskegee has a Carnegie Library Building, which cost \$20,000. The iron master arose to the occasion. The State of Alabama also recognized the value of the work and increased the appropriation several thousand dollars. Additional support was also received from the Slater and Peabody Funds for educational purposes.

HIS FIRST PUBLIC ADDRESS.

The first public address of note delivered by Dr. Washington was before the Educational Association at Madison, Wis., where he was invited to appear by Thomas W. Bicknell, president of the National Association. It was here that Dr. Washington's broad views on the race question and his specific utterances as to the methods that should be pursued in solving the problem won for him unusual recognition. Particularly were comments favorable on his attitude toward the people of the South, and from this point onward he soon became known as the foremost speaker of his race on the negro and educational problems.

By way of illustrating how he was trying to win the respect of the Southern white people for the students and the members of his race, Dr. Washington told in his address of one instance where a graduate of Tuskegee, through application of his knowledge of the chemistry of the soil, and improved methods of farming, had produced two hundred and sixty-six bushels

of potatoes from an acre of ground where the production had previously averaged not more than forty-nine bushels. This potato raising, he explained, did not, or was not to represent the ultimate ambition of that student or his progeny. It was but a step, the theory of education as applied at Tuskegee being that by succeeding in this line of endeavor—in any specific line—any student could lay the foundation upon which his children and grandchildren could grow to higher and more important things.

A MOST IMPORTANT OPPORTUNITY.

Perhaps the one opportunity which proved of greatest importance to Dr. Washington came when he was invited to deliver an address at the opening of the Atlanta Cotton States and International Exposition at Atlanta, Ga., in September, 1895. The occasion almost marked an epoch in the South in the matter of fixing a new relationship between the whites and the blacks and has been the subject of much discussion and comment.

The opportunity came to Dr. Washington largely as the result of his being requested to be one of a committee which went to Washington to represent the city of Atlanta before Congress in an effort to secure Government help for the Exposition. The committee was composed of more than two score prominent white citizens of Georgia. The colored members included besides Booker T. Washington, Bishops Grant and Gaines. In his talk before Congress Dr. Washington used all the power of his mentality to make it apparent that something ought to be done to help solve the race question and bring the whites and blacks of the South in more harmonious relation, and that the Exposition would serve to show what advance had been made by the whites and blacks of the whole South.

When after Congress voted an appropriation to the Exposition and its success seemed assured, and it was further decided to have a colored race erect and maintain a building to show its progress, Dr. Washington was invited to make the opening address as the representative of the colored race at the Exposition. The Negro Exhibit was arranged under the direction of I. Garland Penn, of Lynchburg, Va., and included displays from both Hampton and Tuskegee, which attracted widespread attention. It was the first exhibition in which the work of the colored race was to be shown.

OF GREAT SIGNIFICANCE TO HIS RACE.

The inviting of Dr. Washington to make an address at the Exposition as one of the principals had a significance which to him and to the members of his race had no counterpart in history. He had been a slave; his early years had been spent in poverty and obscurity; he was without family, and it was the first time that a colored man had been asked to speak from the same platform as Southern white men and women on any great occasion. An audience representing the best element of the South would be present and the fact that a colored man was to make such a speech was the subject of widespread interest.

On the auspicious day Atlanta was packed with humanity. Negroes vied with each other in an effort to see the member of their race who was honored by the Exposition officials, and who, it might be said, was to honor them. Word pictures have been painted long since of the notable procession in which Dr. Washington found himself on the way to the Exposition grounds, along with many prominent colored citizens and a negro military escort.

What occurred is a matter of history in that it relates to the rapidly changing attitude toward the negroes in the South.

It is therefore important that what Dr. Washington said on this occasion should be part of his story. He was introduced by Governor Bullock, of Georgia, as "A representative of Negro enterprise and Negro civilization."

Looking down upon a sea of faces, men and women in every station of life—whites and blacks—all expectant, Dr. Washington, said:

DR. WASHINGTON'S ADDRESS.

"Mr. President and Gentlemen of the Board of Directors and Citizens: "One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil, or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the sentiment of the masses of my race, when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent Exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

"Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden.

"A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, 'Water, water; we die of thirst;' The answer

from the friendly vessel at once came back, 'Cast down your bucket where you are.' A second time the signal, 'Water, water; send us water;' ran up the distressed vessel, and was answered, 'Cast down your bucket where you are.' And a third and fourth signal for water was answered, 'Cast down your bucket where you are.' The Captain of the distressed vessel, at last heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend upon bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern white man, who is their next door neighbor, I would say, 'Cast down your bucket where you are'—cast it down making friends in every manly way of the people of all races by whom we are surrounded. Cast it down in agriculture, in mechanics, in commerce, in domestic service, and in the professions. And in this connection it may be well to bear in mind that whatever other sins the South may be called upon to bear, when it comes to business, pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin,

and not at the top. Nor should we permit our grievances to overshadow our opportunities.

“To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, ‘Cast down your bucket where you are.’ Cast it down among the eight millions of Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your fireside. Cast down your bucket among these people who have, without strikes and labor wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be

as separate as the fingers, yet one as the hand in all things essential to mutual progress.

“There is no defense or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the negro, let these efforts be turned into stimulating, encouraging and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent. interest. These efforts will be twice blest—‘blessing him that gives and him that takes.’

“There is no escape through law of man nor God from the inevitable:

“The laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined
We march to fate abreast.”

“Nearly sixteen millions of hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to advance the body politic.

“Gentlemen of the Exposition, as we present to you our humble effort at an exhibition of our progress, you must not expect overmuch. Starting thirty years ago with ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember the path that has led from these to the inventions and production of agricul-

tural implements, buggies, steam-engines, newspapers, books, statuary, carvings, paintings, the management of drug-stores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations, but for the constant help that has come to our educational life, not only from the Southern States, but especially from Northern philanthropists, who have made their gifts a constant stream of blessing and encouragement.

“The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

“In conclusion, I may repeat that nothing in thirty years has given us more hope and encouragement and drawn us so near to you of the white race, as this opportunity offered by the Exposition, and here bending as it were, over the altar that represents the results of the struggles of your race and mine, both started practically empty-handed, three decades ago. I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South, you shall have at all times the patient sympathetic help of my race. Only let this be constantly in mind, that, while from representations in

these buildings of the product of field, of forest, of mine, of factory, letters and art, much good will come, yet far above and beyond material benefits will be that higher good, that, let us pray God, will come in a blotting out of sectional differences and racial animosities and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of law. This, coupled with our material prosperity will bring into our beloved South a new heaven and a new earth."

The Atlanta speech was reported in full by leading newspapers all over the country and few public utterances had received more wide-spread circulation or been more favorably commented upon.

As an example of the way in which his address was received, and as showing the effect it had upon the public mind, the following report from the New York World, by special correspondent, under date of September 18, 1895, is reprinted.

THE WAY HIS ADDRESS WAS RECEIVED.

"While President Cleveland was waiting at Gray Gables to-day, to send the electric spark that started the machinery of the Atlanta Exposition, a Negro Moses stood before a great audience of white people and delivered an oration that marks a new epoch in the history of the South; and a body of Negro troops marched in a procession with the citizen soldiery of Georgia and Louisiana. The whole city is thrilling to-night with a realization of the extraordinary significance of these two unprecedented events. Nothing has happened since Henry Grady's immortal speech before the New England Society in New York, that indicates so profoundly the spirit of the New South, except, perhaps the opening of the Exposition itself.

"When Professor Booker T. Washington, Principal of an

industrial school for colored people in Tuskegee, Ala., stood on the platform of the Auditorium, with the sun shining over the heads of his auditors into his eyes, and with his whole face lit up with the fire of prophecy, Clark Howell, the successor of Henry Grady, said to me, 'That man's speech is the beginning of a moral revolution in America.'

"It is the first time that a Negro has made a speech in the South on any important occasion before an audience composed of white men and women. It electrified the audience, and the response was as if it had come from the throat of a whirlwind.

"Mrs. Thompson had hardly taken her seat when all eyes were turned on a tall tawny Negro sitting in the front row of the platform. It was Professor Booker T. Washington, President of the Tuskegee Alabama Normal and Industrial Institute, who must rank from this time forth as the foremost man of his race in America. Gilmore's Band played the Star Spangled Banner,' and the audience cheered. The tune changed to 'Dixie,' and the audience roared with shrill 'hi-yis.' Again the music changed, this time to 'Yankee Doodle,' and the clamor lessened.

"All this time the eyes of the thousands present looked straight at the Negro orator. A strange thing was to happen. A black man was to speak for his people with none to interrupt him. As Professor Washington strode to the edge of the stage, the low, descending sun shot fiery rays through the windows into his face. A great shout greeted him. He turned his head to avoid the blinding light, and moved about the platform for relief. Then he turned his wonderful countenance to the sun without a blink of the eyelids, and began to talk.

"There was a remarkable figure; tall, bony, straight as a

Sioux chief, high forehead, straight nose, heavy jaws, and strong, determined mouth, with big white teeth, piercing eyes, and a commanding manner. The sinews stood out on his bronzed neck, and his muscular right arm swung high in the air, with a lead-pencil grasped in the clinched brown fist. His big feet were planted squarely, with the heels together and the toes turned out. His voice rang out clear and true, and he paused impressively as he made each point. Within ten minutes the multitude was in an uproar of enthusiasm—handkerchiefs were waved, canes were flourished, hats were tossed in the air. The fairest women of Georgia stood up and cheered. It was as if the orator had bewitched them.

“And when he held his dusky hand high above his head, with the fingers stretched wide apart, and said to the white people of the South on behalf of his race, ‘In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress,’ the great wave of sound dashed itself against the walls, and the whole audience was on its feet in a delirium of applause, and I thought at that moment of the night when Henry Grady stood among the curling wreaths of tobacco-smoke in Delmonico’s banquet-hall, and said, ‘I am a Cavalier among Roundheads.’

“I have heard the great orators of many countries, but not even Gladstone himself could have pleaded a cause with more consummate power than did this angular Negro, standing in a nimbus of sunshine, surrounded by the men who once fought to keep his race in bondage. The roar might swell ever so high, but the expression of his earnest face never changed.

“A ragged, ebony giant, squatted on the floor in one of the aisles, watched the orator with burning eyes and tremulous face until the supreme burst of applause came, and then the

tears ran down his face. Most of the Negroes in the audience were crying, perhaps without knowing just why.

“ At the close of the speech Governor Bullock rushed across the stage and seized the orator’s hand. Another shout greeted this demonstration, and for a few minutes the two men stood facing each other, hand in hand.”

Letters and telegrams of congratulations poured in upon the honored negro educator, and he was tendered many invitations to deliver addresses. Lecture bureaus sought his services, several making very flattering offers.

As again indicating the importance with which he regarded his work for his own race, and showing how unselfish he was, it is worthy of note that he refused to accept these offers which could have meant thousands of dollars to him, and continued to devote his energies in the interest of Tuskegee Institute and the colored people around about him.

While he was receiving the congratulations of the world in general, not all of the comments were favorable. Some of the members of his own race were critical because they felt that he had not vigorously pleaded their cause.

CHAPTER V.

IN THE FULL LIGHT OF PUBLICITY.

FOLLOWING the address at Atlanta, which brought him very prominently before the public, Dr. Washington received from President Cleveland a cherished autograph letter, in which the Nation's Chief Executive said regarding the Atlanta address:

"I thank you with much enthusiasm for making the address. I have read it with intense interest, and I think the Exposition would be fully justified if it did not do more than furnish the opportunity for its delivery. Your words cannot fail to delight and encourage all who wish well for your race; and if our colored fellow-citizens do not from your utterances gather new hope and form new determination to gain every valuable advantage offered them by their citizenship, it will be strange indeed."

Subsequently, incident to a visit to the Atlanta Exposition, President Cleveland spent an hour in the Negro Exhibit Building, where he was met by Dr. Washington. Thereafter the President showed great interest in the work and used his influence in the interest of the things which Dr. Washington was doing at Tuskegee.

During the period immediately following the Atlanta Exposition, Dr. Washington made addresses before many prominent organizations, churches and educational institutions in cities and large centres all over the country, and attained a degree of popularity as a speaker which has not been equaled by any other colored man, not excepting Frederick Douglass, whose footsteps he in a manner followed.

But the very pinnacle of his success was reached in 1896, when, in June, Harvard University conferred upon him the honorary degree of Master of Arts. Harvard has in her time conferred many degrees, but this was the first time in the history of the famous old institution that it had placed the mantle upon the shoulders of a negro.

In commenting upon this Dr. Washington said that the notification that he was to be so honored was the most surprising incident of his life. He had not the slightest intimation that he was to be the recipient of such recognition. The notification from the famous old seat of education came to him while he was seated with his family at home in Tuskegee.

SPECULATES ON UNUSUAL SITUATION.

Here in the shadow of the institution he was building, Dr. Washington speculated on the unusual situation that presented itself. His life as a slave, his work in the coal-mine, the times when he was without food or money, his struggles for an education, the trying days at Tuskegee, the ostracism and prejudice exhibited against his race—these things and incidents passed before his eyes, and yet he was to receive this rare recognition from a great institution of learning.

It was no dream. It was beautiful realism. So, on June 24, 1896, at the famous seat of learning, Dr. Washington met President Eliot, The Board of Overseers of Harvard University and other guests who were to be honored, among them Alexander Graham Bell, inventor of the Bell Telephone, and General Nelson A. Miles, of the United States Army, and, with all the pomp and ceremony which has made Harvard's Commencement famous, was marched to Sanders Theatre. Here President Eliot conferred upon him the degree of Master of Arts. Afterwards those honored were guests at the alumni

dinner in Memorial Hall, where Dr. Washington in a short address said among other things:

“It would in some measure relieve my embarrassment if I could, even in slight degree, feel myself worthy of the great honor which you do me to-day. Why you have called me from the Black Belt of the South, from among my humble people, to share in the honors of this occasion, is not for me to explain; and yet it may not be inappropriate for me to suggest that it seems to me that one of the most vital questions that touch our American life is how to bring the strong, wealthy, and learned into helpful touch with the poorest, most ignorant, and humblest, and at the same time make one appreciate the vitalizing, strengthening influence of the other. How shall we make the mansions on yon Beacon Street feel and see the need of the spirits in the lowliest cabin in Alabama cottonfields or Louisiana sugar-bottoms? This problem Harvard University is solving, not by bringing itself down, but by bringing the masses up.

KINDLY ASSURANCES.

“If my life in the past has meant anything in the lifting up of my people, and the bringing about of better relations between your race and mine, I assure you from this day it will mean doubly more. In the economy of God there is but one standard by which an individual can succeed—there is but one for a race. This country demands that every race shall measure itself by the American standard. By it a race must rise or fall, succeed or fail, and in the last analysis mere sentiment counts for little. During the next half-century and more, my race must continue passing through the severe American crucible. We are to be tested in our patience, our forbearance, our perseverance, our power to endure wrong, to withstand temptations, to economize, to acquire and use skill; in our

ability to compete, to succeed in commerce, to disregard the superficial for the real, the appearance for the substance, to be great and yet small, learned and yet simple, high and yet the servant of all."

How this unusual event was regarded in Boston and throughout New England is reflected in the following editorial from a Boston newspaper of relative date:

RECEIVES MASTER OF ARTS DEGREE.

"In conferring the honorary degree of Master of Arts upon the Principal of Tuskegee Institute, Harvard University has honored itself as well as the object of this distinction. The work which Professor Booker T. Washington has accomplished for the education, good citizenship, and popular enlightenment in his chosen field of labor in the South entitles him to rank with our national benefactors. The university which can claim him on its list of sons, whether in regular course or *honoris causa*, may be proud.

"It has been mentioned that Mr. Washington is the first of his race to receive an honorary degree from a New England university. This in itself is a distinction. But the degree was not conferred because Mr. Washington is a colored man, or because he was born in slavery, but because he has shown, by his work for the elevation of the people of the Black Belt of the South, a genius and a broad humanity which count for greatness in any man, whether his skin be white or black."

Another occasion on which Dr. Washington was accorded recognition which marked him a leader in public affairs was when he was invited to deliver an address at the dedication of the famous Robert Gould Shaw monument in Boston. The monument faces the State House near the head of the Boston

Commons and is said to be one of the finest specimens of art of its kind in the country.

The dedicatory exercises were held in Music Hall, in Boston, and the meeting was presided over by Governor Roger Wolcott, of Massachusetts. Again as showing the manner in which Dr. Washington was regarded by the public the columns of the newspapers of the period are referred to, and the following is presented in part as it appeared in the Boston Transcript, famous for its fairness and honest presentation of reports:

NEGRO PRESIDENT'S SUPERB ADDRESS.

“The core and kernel of yesterday's great noon meeting in honor of the Brotherhood of Man, in Music Hall, was the superb address of the Negro President of Tuskegee. ‘Booker T. Washington received his Harvard A. M., last June, the first of his race,’ said Governor Wolcott, ‘to receive an honorary degree from the oldest university in the land, and this for the wise leadership of his people.’ When Mr. Washington rose in the flag-filled, enthusiasm-warmed, patriotic, and glowing atmosphere of Music Hall, people felt keenly that here was the civic justification of the old abolition spirit of Massachusetts; in his person the proof of her ancient and indomitable faith; in his strong thought and rich oratory, the crown and glory of the old war days of suffering and strife. The scene was full of historic beauty and deep significance. ‘Cold’ Boston was alive with the fire that is always hot in her heart for righteousness and truth. Rows and rows of people who are seldom seen at any public function, whole families of those who are certain to be out of town on a holiday, crowded the place to overflowing. The city was at her birthright *fete* in the persons of hundreds of her best citizens, men and women whose names and lives stand for the virtues that make for honorable civic pride.

"Battle music had filled the air. Ovation after ovation, applause warm and prolonged, had greeted the officers and friends of Colonel Shaw, the sculptor, St. Gaudens, the memorial Committee, the Governor and his staff, and the Negro soldiers of the Fifty-fourth Massachusetts as they came upon the platform or entered the hall. Colonel Henry Lee, of Governor Andrew's old staff, had made a noble, simple presentation speech for the committee, paying tribute to Mr. John M. Forbes, in whose stead he served. Governor Wolcott had made his short, memorable speech, saying, 'Fort Wagner marked an epoch in the history of a race, and called it into manhood.' Mayor Quincy had received the monument for the city of Boston. The story of Colonel Shaw and his black regiment had been told in gallant words, and then, after the singing of

Mine eyes have seen the glory
Of the coming of the Lord,

Booker Washington arose. It was, of course, just the moment for him. The multitude, shaken out of its usual symphony-concert calm, quivered with an excitement that was not suppressed. A dozen times it had sprung to its feet to cheer and wave and hurrah, as one person. When this man of culture and voice and power, as well as a dark skin, began, and uttered the names of Stearns and of Andrew, feeling began to mount. You could see tears glisten in the eyes of soldiers and civilians. When the orator turned to the colored soldiers on the platform, to the color-bearer of Fort Wagner, who smilingly bore still the flag he had never lowered even when wounded, and said, 'To you, to the scarred and scattered remnants of the Fifty-fourth, who, with empty sleeve and wanting leg, have honored this occasion with your presence, to you, your com-

mander is not dead. Though Boston erected no monument and history recorded no story, in you and in the loyal race which you represent, Robert Gould Shaw would have a monument which time could not wear away,' there came the climax of the emotion of the day and the hour. It was Roger Wolcott, as well as the Governor of Massachusetts, the individual representative of the people's sympathy as well as the chief magistrate, who had sprung to his feet and cried, 'Three cheers to Booker T. Washington!'

RISES IN PUBLIC ESTIMATION.

Similar comments were made in other publications over the broad face of the land, and Dr. Washington seemed to continue to rise in the public estimation. It must be said of him, however, that with all the attention that was given to him he retained his dignity and balance, and never for a moment forgot the real purpose of his efforts.

Probably the single address which attracted greatest attention, next to that made at Atlanta, was one delivered in connection with the Chicago Jubilee, which was held to mark the close of the Spanish-American War and the restoration of peace. The invitation to Dr. Washington was tendered by President William R. Harper, of the University of Chicago, as chairman of the committee on invitations. The address was delivered in the Chicago Auditorium on the evening of October 16, in the presence of an audience of more than 15,000. Many prominent personages were present, the event being marked by the attendance of President William McKinley, the members of his Cabinet, foreign ministers and many Army and Navy officers who had distinguished themselves during the war.

The occasion was propitious for Dr. Washington, for the colored soldiers had rendered conspicuous service to their

country, and he proved his ability to take advantage of the opportunity offered him as was evidenced by the widespread reports circulated about his address, which was in the main as follows:

“On an important occasion in the life of the Master, when it fell to Him to pronounce judgment on two courses of action, these memorable words fell from his lips: ‘And Mary hath chosen the better part.’ This was the supreme test in the case of an individual. It is the highest test in the case of a race or nation. Let us apply the test to the American negro.

CHOOSES THE BETTER PART.

“In the life of our Republic, when he has had the opportunity to choose, has it been the better or the worse part? When in the childhood of this nation, the negro was asked to submit to slavery or choose death and extinction, as did the aborigines, he chose the better part, that which perpetuated the race.

“When in 1776 the Negro was asked to decide between British oppression and American independence, we find him choosing the better part, and Crispus Attackus, a Negro, was the first to shed his blood on State Street, Boston, that the white American might enjoy liberty forever, though his race remained in slavery.

“When in 1814, at New Orleans, the test of patriotism came again, we find the Negro choosing the better part, and General Andrew Jackson himself testifying that no heart was more loyal and no arm more strong and useful in defense of righteousness.

“When the long and memorable struggle came between union and separation, when we knew that victory on one hand meant freedom, and defeat on the other his continued enslavement, with a full knowledge of the portentous meaning of it

all, when the suggestion and temptation came to burn the home and massacre wife and children during the absence of the master in battle, and thus insure his liberty, we find him choosing the better part, and for four long years protecting and supporting the helpless, defenseless ones entrusted to his care.

NEGRO COMES TO THE RESCUE.

“When in 1863, the cause of the union seemed to quiver in the balance, and there were doubt and distrust, the Negro was asked to come to the rescue in arms, and the valor displayed at Fort Wagner and Port Hudson and Fort Pillow testifies most eloquently again that the Negro chose the better part.

“When a few months ago the safety and honor of the Republic were threatened by foreign foe, and when the wail and anguish of the oppressed from a distant isle reached his ears, we find the Negro forgetting his own wrongs, forgetting the laws and customs that discriminate against him in his own country, again choosing the better part—the part of honor and humanity. And if you would know how he deported himself in the field at Santiago, apply for the answer to Shafter and Roosevelt and Wheeler. Let them tell how the Negro faced death and laid down his life in defense of honor and humanity, and when you have gotten the full story of the heroic conduct of the Negro in the Spanish-American War—heard it from the lips of Northern soldiers, ex-abolitionists and ex-masters—then decide for yourselves whether a race thus willing to die for its country should not be given the highest opportunity to live for its country.

“In the midst of all the complaints of suffering in the camp and field, suffering from fever and hunger, where is the official or civilian that has heard a word of complaint from the lips of a black soldier? The only request that has come from the Negro

soldier has been that he might be permitted to replace the white soldier when heat and malaria began to decimate the ranks of the white regiment, and to occupy at the same time the post of greatest danger.

BLOTTING OUT OF RACIAL PREJUDICES.

“This country has been most fortunate in her victories. She has twice measured arms with England and has won. She has met the spirit of rebellion within her borders and was victorious. She has met the proud Spaniard, and he lays prostrate at her feet. All this is well, it is magnificent. But there remains one other victory for Americans to win—a victory as far-reaching and important as any that has occupied our army and navy. We have succeeded in every conflict, except the effort to conquer ourselves in the blotting out of racial prejudices. We can celebrate the era of peace in no more effectual way than by a firm resolve on the part of Northern men and Southern men, black men and white men, that the trenches that we together dug around Santiago shall be the eternal burial place of all that which separates us in our business and civil relations. Let us be as generous in peace as we have been brave in battle. Until we thus conquer ourselves, I make no empty statement when I say that we shall have a cancer gnawing at the heart of the republic that shall one day prove as dangerous as an attack from an army without or within.

“In this presence and on this auspicious occasion, I want to present the deep gratitude of nearly ten millions of my people to our wise, patient and brave Chief Executive for the generous manner in which my race has been recognized during this conflict—a recognition that has done more to blot out sectional and racial lines than any event since the dawn of our freedom .

“ I know how vain and impotent is all abstract talk on this subject. In your efforts to ‘rise on stepping stones of your dead selves,’ we of the black race shall not leave you unaided. We shall make the task easier for you by acquiring property, habits of thrift, economy, intelligence and character, by each making himself of individual worth in his own community. We shall aid you in this as we did a few days ago at El Caney and Santiago, when we helped you to hasten the peace we here celebrate. You know us; you are not afraid of us. When the crucial test comes, you are not ashamed of us. We have never betrayed or deceived you. You know that as it has been, so it will be. Whether in war or in peace, whether in slavery or in freedom, we have always been loyal to the Stars and Stripes.”

The text of this message from the recognized leader of the colored race to the white men of the country was printed in nearly all of the prominent newspapers of the country and provided food for discussion for thousands of lips.

ACCEPTS DR. WASHINGTON'S INVITATION.

It was not long after this that President McKinley, incidental to a visit to the Atlanta, Ga., Peace Jubilee, accepted the invitation of Dr. Washington to be one of a party to inspect Tuskegee Institute. The occasion was one that will not be forgotten by Tuskegee, the institution, or Tuskegee, the town.

President McKinley had accepted the invitation in the spirit that it would prove of great effect in setting aside race prejudice and bringing about a better feeling in the South. This was Dr. Washington's thought and it again showed his breadth of understanding and perspicuity. Not only did President and Mrs. McKinley, with the members of the President's Cabinet, their families, military aides and Army and Naval officers, honor Tuskegee with their resence, but Governor Joseph F.

Johnson, of Alabama, with his staff and the entire Alabama Legislature, which adjourned in a body for the purpose, attended.

Buildings were decorated and the little community nearly two hundred miles out of the President's regular route to the Atlanta Peace celebration was the scene of a spectacular gathering such as had never been witnessed in the Black Belt of Alabama. President McKinley on that occasion expressed his gratification at what he saw at Tuskegee, and the progress that was being made by the colored people under the direction of Dr. Washington and his assistants, and in the course of his address, which was reported by the newspapers of the country, paid this tribute to Dr. Washington:

SPECIAL TRIBUTE TO DR. WASHINGTON.

"To speak of Tuskegee without paying special tribute to Booker T. Washington's genius and perseverance would be impossible. The inception of this noble enterprise was his, and he deserves high credit for it. His was the enthusiasm and enterprise which made its steady progress possible and established in the institution its present high standard of accomplishment. He has won a worthy reputation as one of the great leaders of his race, widely known and much respected at home and abroad as an accomplished educator, a great orator and a true philanthropist."

One other utterance on this occasion, which reflected the high esteem in which Dr. Washington was held and made apparent the effect produced by the visit of the Chief Executive of the Country to Tuskegee, was that of Secretary Long, of the Naval Department, who, in expressing confidence in the progress which the colored race would make, and the problems which would be solved, said:

“The problem, I say, has been solved. A picture has been presented to-day which should be put upon canvas with the pictures of Washington and Lincoln, and transmitted to future time and generations; a picture which the press of the country should spread broadcast over the land, a most dramatic picture, and that picture is this: The President of the United States standing on this platform; on one side, the Governor of Alabama, on the other, completing the trinity, a representative of a race only a few years ago in bondage, the colored president of the Tuskegee Normal and Industrial Institute.

“God bless the President under whose majesty such a scene as that is presented to the American people. God bless the State of Alabama which is showing that it can deal with this problem for itself. God bless the orator, philanthropist and disciple of the Great Master—who if he were on earth would be doing the same work—Booker T. Washington.”

Could any man ask a greater tribute?

CHAPTER VI.

THE GOSPEL OF SERVICE THAT WON.

IN the analysis of that great work which Booker T. Washington left as a legacy to the members of his race and to civilization, it is impossible to view the results of his labors without reaching the conclusion that his greatest gift to humanity was not that which is represented by the material things at Tuskegee—the fine buildings and the beautiful plot of land on which stands the Tuskegee Normal and Industrial Institute.

These things stand as a monument to perpetuate his memory, material evidences of his constructive ability, and in the ways of men they are accepted as proof of his success. But other men have builded large institutions—huge buildings in the world of science, art and industry, where armies of their fellow-beings—greater than those armies of Tuskegee—are hived. Yet have such builders not stood before their fellow men as honored as was Booker T. Washington.

What was it then that Booker T. Washington gave to men that marked him greater than any other man of his race? What was it that drew men toward him and inspired them to acclaim him before the world?

The great thing which Booker T. Washington gave to the world was "Service."

In every line of endeavor the world is coming to recognize the fundamental value of service. The minister discourses on "The Brotherhood of Man," which cannot maintain without service and "The Golden Rule" contemplates service. In his boyhood days Booker T. Washington learned the value of

“service.” That was his religion and he gave “service” to the world and taught it to his students.

His life should serve as an example for every young man and young woman who hopes to succeed. His entire judgment as to the value of education was based on a very specific view of such service as education might enable the possessor to render. To this extent he was at times criticised for being too commercial, or material, and taken to task for giving too much attention to industrial training or education.

SERVICE TEST OF WORTH.

Culture, refinement, literary qualification and book learning did not complete a man's education within the scope of his meaning. Nor is the person who can read, write and speak a dozen languages, and knows art, literature and science, but who is unable to support himself, educated in the modern acceptance of the word. Such a person may get much individual enjoyment out of his knowledge, but he does not give much to the world—and that is the test of his worth. If he gave more he would receive more. He has not been trained to use his capabilities, to capitalize his powers, because he has never learned the value of service.

The best gauge of education is the ability to use it. Perhaps there may be some who do not reap a just reward for their efforts but in the broadest sense, when the day for summing up arrives, it will be found that men are rewarded just about in proportion to the value of the service they render to humanity.

Booker T. Washington rendered service to the members of his own family, his race and his country from his earliest days. He began as a slave boy; he rendered an honest day's work in the salt furnace and the coal mines at Malden, West Virginia; he rendered service to Mrs. Ruffner—service of the

sort that enabled him to win the friendship of a woman who other boys had declared was "too particular" to work for; service to Hampton Institute when his efforts in cleaning out the recitation room were so effective that they gained him admission to the school and got him a job besides; service to the city of Charleston, West Virginia, when he stumped the State to win votes to get the capital of the State located in that city; service to his brother and his half-brother when he assisted them in their efforts to attend Hampton Institute; service to his fellow students when he aroused their interest in public speaking by organizing debating clubs; and service to himself when he recognized the fact that he was his own master and did the best work he could for himself, as he would have done for some other master.

DID NOT WORK FOR PERSONAL GAIN.

Service! service! service! That is what made Booker T. Washington great. He accepted a position as the head of a school when there was no school, not because he wanted to earn the small salary which the position offered, but because he wanted to render service to his people by providing them with educational opportunities—a chance to improve themselves so that they could render greater service to their families and their country. He pleaded for an appropriation for the Atlanta Exposition, not because he expected to realize any personal gain if he influenced Congress to make an appropriation, but because he desired to render service to his people in the South by providing them with an opportunity to show the result of their efforts to progress. He addressed public meetings the wide world over, not for personal gain but that he might arouse interest in the cause of the colored race and secure money with which to provide training facilities for them.

From the beginning to the end of his career his life was one of service. When he established a brick yard at Tuskegee, it was because he saw in such a move a possibility of rendering service—service to the students who would thus be enabled to enter a new field of industry, and who would also find additional opportunity to increase their earnings; service to the school which would be provided with building material, and service to the community at large, which had no brick making industry within its confines.

WORD "SERVICE" MISUNDERSTOOD.

The one impelling motive of his life was service. The great buildings which he caused to be erected were incidental to service rendered. And if there were no other evidence of this it might be found in the daily sermons or lessons which he delivered to the students of Tuskegee Institute. One of his own lectures had for its title "The Gospel of Service." In this Dr. Washington pointed to the fact that too often the word "service" has been misunderstood, and has carried with it for some minds a meaning of degradation. He also reminded his students of the fact that Christ said: "He who would become the greatest of all must become the servant of all."

A brief description has already been given of the material things at Tuskegee which grew out of Dr. Washington's life of service, but he builded out of himself—through his personality—a spirit which permeates the brick and wood and stone structures. He created an atmosphere in which upward of 10,000 negroes have grown to better citizenship and have gone out into the world to teach the Tuskegee gospel of service, or practice it in their own particular spheres.

And the fields into which these disciples have gone to spread their doctrine! Church workers, missionaries, Bible teachers,

ministers, farmers, chemists, horticulturists, florists, dairymen, stock breeders, brickmakers, shoemakers, wagonmakers, carriage builders, tailors, masons, cooks, dieticians, nurses, accountants, lawyers, plumbers, gas fitters, school teachers.

But no matter what their status, whence they came, or in what particular field of endeavor it was their purpose to labor, students at Tuskegee from the first were, and still are, compelled to undergo a measure of industrial training. This because Dr. Washington believed that the members of his race, particularly needed to learn that there is honor and dignity in work, and that no matter how rapid their advance in other directions they could better serve if their characters were tempered by contact with actual problems in the field of industry.

INDUSTRIAL TRAINING.

In discussing industrial training he frequently justified his position in insisting that there be no exceptions to this rule in his institution, by citing how the failure of a student to do some piece of work properly served to illustrate some needed lesson and make an impression that the lecturing of days might not produce.

He many times showed this, as for instance when students receiving credits on their board or tuition for work done, failed to complete a task, he told them that they were guilty of dishonesty; that they were defrauding the school because they were getting credit for having performed a "service" they did not render. To have told a student who failed to prepare his lesson in a school of the usual type that he was dishonest on this account would have been without reason. The student only injured himself. But at Tuskegee there was, and is, an economic side. The student is actually an economic fac-

tor—is expected to produce in return for tuition or board—and the argument becomes effective.

The criticisms which at times were directed at Dr. Washington were mainly due to the failure of his critics to have a thorough understanding of the motives which lie behind his methods; the failure to possess the same viewpoint by reason of the lack of knowledge of conditions which the great educator possessed. He was not servile and had no inclination to make any member of his race servile. He was not opposed to “book learning,” or “higher education” for the colored man. But he said that the solution of the problem of his race depended upon so preparing the colored man that he could work out his own destiny.

FIRST STEP NECESSARY FOR THE NEGRO.

He believed that the first step necessary was to so equip the negro that he could maintain himself—earn a living, and thereby become self-respecting, while winning the respect of others. He was primarily an opportunist, who believed in making the best of the situation as it presented itself, and therefore advocated training his people to do things which were round about them. And in the field of his chosen labor he found that the need was for tillers of the soil and industrial workers—farmers and mechanics.

He recognized, too, that the white man had become politically independent only as he became economically so, and he proceeded to impress upon the members of his race the importance of becoming land and property owners, through the possession of which they would become independent. Not only did he preach this in his school, but he carried this gospel of property ownership into the country round about and talked it wherever opportunity came to do so.

His "service" did not, therefore, end with his efforts in the classroom and in talking for the benefit of the institution which he builded. It spread out over the entire country from Tuskegee. One of the means by which his teachings came to be widely disseminated was through Negro Conferences held at Tuskegee, for the benefit of the farmers, mechanics, teachers, ministers and all who could in any way be utilized to arouse interest in the progress of the race and the delevopment of the South.

FOR IMPROVEMENT OF THE NEGRO.

The first of these conferences, in 1892, was held as the result of an invitation sent out to something less than a hundred farmers and others asking them to assemble at the Institute. These people were told that it was the intention to discuss some of the problems which confronted them and discover if possible the best means of remedying them. Several hundred persons, representatives of the masses of colored people in the Black Belt, responded to the invitation, and what has grown to be recognized as one of the most important agencies for the improvement of the negro in the South was started.

Besides the representatives of the race referred to, there were also present a large number of educational workers from various sections of the South, as well as representatives of prominent publications interested in progressive and industrial movements. The gathering resolved itself into what might be termed an "experience meeting," in which those present gave their views and told of their own struggles, failures and progress.

Dr. Washington's astuteness in going to the bottom of things, of finding out first hand about real conditions and then setting about to provide remedial measures is made manifest

by his comments regarding the conferences. He said that he soon found that it meant much more to have one man who succeeded tell how he succeeded than in having some one from outside lecture on what ought to be done.

Beginning with that conference, Dr. Washington, through some of his representatives, organized similar conferences in other sections. These have grown in number and have come to be very important gatherings from many standpoints. Specific information as to the ownership of land, mortgages, the kind of crops raised, the value of the product, morals and general living conditions was obtained from the beginning and constructive help given.

COLORED MEN BECOME LAND OWNERS.

Here again is shown the result of "service" rendered by Dr. Washington and his co-workers, for through these conferences and others which are now held throughout the South, hundreds of colored men have improved their condition, become land owners, built new and larger homes, provided better environments for their families and won the respect of their white neighbors, besides bettering the general conditions and increasing values.

There is an old axiom, "Actions Speak Louder than Words," which might well be paraphrased in describing one of Booker T. Washington's policies. The axiom should read "Action Is more Effective than Words." All the talking in the world will not build a house; all the education which can be crammed into the brain is of no value if the person who secures the knowledge cannot be induced to act. And in teaching his students to work, Dr. Washington taught them to act; but he also taught them to act intelligently.

For those who may not be familiar with conditions as they

exist in many of the farming districts of the South, it may be said that the negro cotton grower, and the white one as well, has largely been the victim of a system of crop mortgaging which affects him as the vicious "company store order system," for many years used in the mining and industrial centres of the country, affected the daily wage earner irrespective of color or nationality.

THE MONEY LENDER USUALLY GETS THE FARM.

Under this plan the farmer binds himself and the members of his family to produce a crop of cotton which is practically assigned to cover the obligation, to the merchant, cotton-commissioner or money lender who will advance him money or give him credit for the supplies he and his family will need while growing the cotton. It is, of course, necessary that the farmer have means of securing food and clothing for himself and family during the growing period, but the whole system is a gamble. The money lender bets the farmer "his keep" for the growing period that he cannot raise more than enough cotton to pay off his indebtedness; and usually the farmer cannot. But it is a gamble of "heads I win, tails you lose" type—the crop mortgage man, or money lender, gets the farm equipment or the farm itself, if the farmer owns it, in the event of crop failure. Frequently after the crop has been gathered and marketed, the farmer finds he was just where he was at the beginning. He has to mortgage—gamble on the production of a crop for the next year. He plays a losing game almost continuously.

The viciousness of such a system is manifest when it is realized that the farmer in many cases has no choice as to where he can make his purchases. He is bound, fettered, shorn of an economic independence. He must pay the price asked by the

man who controls him with a binding contract. So in the manufacturing or industrial centres there have been thousands of cases where families under the company store order system never had a dollar of cash to spend. If the little grocer across the street sold butter at thirty cents a pound and the company store charged thirty-five or forty, the wage earner must pay the higher price. Neither he nor his family had cash with which to go to the little store and buy at the lesser price.

Just as such a system has been frowned upon by those who are working for the economic independence of the laborer—the factory and industrial workers of the country—and has been practically driven out of existence, so Booker T. Washington protested against the crop mortgaging on the part of the farmers of his race and preached thrift and economy that they might out of their efforts save enough to buy their own farms and ultimately be freed from a system of serfdom almost as demoralizing as that system from which they had been freed by proclamation and the shedding of human blood.

And the people themselves are thankful for the lessons which the great educator has taught. Said Butler Hawkins, an aged colored farmer, at one of the Negro Conferences:

“Dr. Washington, I wants to thank you all fo’ what you has dun fo’ me. I’s wukked fo’ twenty year. Befo’ I cum to dese meetins’ ’bout all I got wuz wuk. That wuz nine year back. Now I got seventy-five acre o’ land, five haid o’ mule and two cow, an’ dey’s all paid fo’. I cain’t say ezactly ’bout it, but seems to me I wukked nigh as hard befo’, but you showed us how to git de benefit from de wuk and I’s might glad I cum to dat first meetin’.”

CHAPTER VII.

WAS ONCE VALUED AT FOUR HUNDRED DOLLARS.

PROBABLY the most startling comparison that could be offered to show the wonderful progress made by Booker T. Washington is that which is provided by weighing his value as a chattel in the old slave days against his worth as an educator and economic factor in the world.

In 1908, Dr. Washington visited his old home at Malden, West Virginia, and went to the scene of his childhood days at Haleford, Franklin County, Virginia. Several descendants of Jones Burroughs, who originally owned Washington in the slave days, are living in Roanoke, Va. Two of them went to Haleford to greet the distinguished educator and in the interesting meeting it was stated by one of the grandchildren of Mr. Burroughs that an inventory of their progenitor's estate had been found in which the names of all slaves and their assessed value were given.

Booker T. Washington was valued as a slave child in that estimate at precisely \$400. The inventory had been made following the death of the elder Burroughs in 1861, when the estate went through the Court.

That was the value of the man in the return of the estate approved by the Court. Yet the world has declared that his loss to the country and to the negro race is one that cannot be estimated, and men have had sufficient confidence in him to enable him to finance and rear an institution valued at several millions of dollars.

They conceded that he was responsible for an increase in property values of millions of dollars and caused members of his race to produce unexpected wealth.

Certainly Dr. Washington was an exceptional man, and the opportunity for such a comparison is unusual, but it serves to illustrate the need for abolishing slavery as a matter of economic progress, if for no other reason.

Through the Negro Business League, which Dr. Washington organized, he made this fact obvious. The organization was formed at the call of Dr. Washington in 1900, when, after touring the country and investigating the status of the colored man, he determined it would be a wise move to have leading negro business men gather and discuss conditions looking to the improvement of the race, and consider economic problems peculiar to the negro.

INCREASE IN NEGRO BUSINESS ENTERPRISES.

The League, of which Dr. Washington was president at the time of his death, had celebrated the fifteenth anniversary of its organization in Boston, in August, 1915, when figures were presented to show that negro business enterprises in the United States had increased from 20,000 at the time of the formation in 1900 to 45,000; negro banks in the country from 2 to 51; drug stores from 250 to 695; and retail stores of all kinds from 10,000 to 25,000. In the first ten years of the organization's existence the United States census returns showed an increase of 177 per cent. in the value of farm property owned by negroes, while the increase in the value of land and buildings of negroes was 293 per cent. The comparative figures in the latter case showed an increase from \$69,636,420 to \$273,501,665.

In citing examples to show the progress made by negroes who graduated from Tuskegee and who developed as a result of attending the Negro Conferences at Tuskegee and other places in the South, already referred to, Dr. Washington tells

of farmers who doubled the product of the soil. In this connection it is apropos to note that in addressing the Negro Fair held at Raleigh, N. C., on October 28, 1915, just a fortnight before Dr. Washington died, Governor Locke Craig, of North Carolina said:

"I have always heard of the man who could raise two bales of cotton on an acre of ground. But I have just seen the first man who has done it. He is a negro named People and he has raised one thousands pounds of lint cotton on an acre of land.

PHILANTHROPIST AND PROGRESSIVE MAN.

"A man who can produce two bales of cotton on an acre is a useful citizen. He is a philanthropist and a progressive man."

The Governor had contained in his message to the negroes one of Dr. Washington's doctrines that they should stick to the farm.

"Don't encourage your children to come to town. They may come to town and get a good job that seems to pay more for the time being," he said, "but it is better in the long run for them to stay in the country where they were born."

Such speeches as this have been delivered by Dr. Washington to thousands of negroes in the South and all over the country. A great deal has also been done to help the race improvement movement through women's meetings which were conceived as an auxiliary of the Negro Conference for farmers. There were many women in attendance at the farmers' gatherings, but they took no part in the proceedings. They were however, the logical home makers and Dr. Washington felt that they ought to do something and that they could render great assistance. Here again he proved himself an advanced thinker and a pioneer.

Throughout the breadth of the land during the last ten years there has been much talk among the white people about Social Service. There are visiting nurses who go out from the Health and Social Service Departments of municipalities into the homes of people to help the poor and ignorant mothers care for their children and to show them how to improve their homes and make life worth living. They report unsanitary conditions and urge the mothers to be clean and neat, and these facts are exploited and published to the world as an evidence of progress and advancement.

MOTHERS' MEETINGS ESTABLISHED.

But long ago, Dr. Washington and Mrs. Washington established Mothers' Meetings in Tuskegee, among the negro women, which developed social service work of precisely the same character as that which has within recent years been exploited as an evidence of progress among the white people elsewhere.

A bare handful of women attended the first meeting in a little room, secured for the purpose over a store, but gradually the women's interest increased and the number in attendance grew into hundreds. After a while some of them began to bring their children and then there grew out of the meetings a sort of kindergarten idea. The children were given simple lessons, listened to talks on behavior and provided with innocent amusements in the shape of games to play or books to read or look at.

Out of this there developed real settlement work; not perhaps just the sort of settlement work that is done in the slums of the cities, for the conditions are different, but ignorance is about the same wherever it may be found, and the trained worker will meet almost the same problems. In the work done

among the negroes around Tuskegee, the settlement house idea was developed by opening a school, or a home from which young women of the Institute went out to labor among the women and children.

SOCIAL SERVICE AND CONSTRUCTIVE WORK.

Purely as means of showing in a concrete way the progressive methods and ideas that were developed by Dr. Washington and his coworkers the following has been taken bodily from the last annual catalogue of Tuskegee Institute. It is interesting as showing, absolutely aside from what is done at the school, the scope of the social service and constructive work being carried on in the territory surrounding Tuskegee.

"The Extension Department of the Institute was organized to systematize the school's numerous extension activities. The actual work falls under what may be described as:

"1. The work of school extension proper, that is, teaching the people how to improve themselves through the home, farm and the school.

"2. The work of a continuation school which offers to persons, who have gone out from the Institute and are engaged in teaching in the community surrounding the school, opportunities to continue their studies under the supervision of the Institute while they are engaged in their work as teachers.

"There is an increasing demand for persons to teach industries in public schools, and to do community work. Exceptional opportunities are offered persons, who wish to become extension workers, to become acquainted with extension methods in the numerous phases of the extension work in Macon County. The various school extension activities follow:

"The Annual Tuskegee Negro Conference is held two days in every year in the month of January. The work is divided as follows:

"The Farmers' Conference, which meets on the first day, gives the farmers who come to the Institute from every part of the South an opportunity to report on conditions in the communities from which they come, to relate in a familiar way their personal difficulties and successes, and the methods which they and their neighbors are making use of to improve community conditions.

"2. 'The Workers' Conference, which meets on the second day, is composed of teachers, workers and other persons interested in getting first-hand information, concerning conditions among Negroes and the methods which are being used to improve conditions.

ORGANIZING LOCAL CONFERENCES.

"An agent is employed by the school whose duty it is to organize local conferences in different communities in the State and visit those conferences already established in order to encourage and direct them in their efforts to build up the local schools and improve family and community life generally.

"Community fairs are held under the direction of the local conferences in their respective communities.

"The Farmers' Institute holds monthly meetings. Simple lectures and demonstrations, covering the principles of agriculture, are given and the farmers are encouraged to relate their personal experiences in applying these methods to the soil. The Macon County Fair is held in the fall of each year under the direction of the Extension Department.

"The Short Course in Agriculture gives the farmers of the counties surrounding the school an opportunity to spend two weeks at the school in study and observation.

"The Farm Demonstration Work is carried on in co-operation with the United States Department of Agriculture and

General Education Board. A number of farmers in selected communities cultivate a small portion of their land under the direction of and with seed provided or selected by the Agricultural Department. Farmers' Co-operative Schools of Instruction are formed in various communities to carry on this work.

"Boys' Corn Clubs are being directed by the United States Demonstration Agents.

"Tomato Clubs for the girls are being organized.

"Prizes from five to fifty dollars are awarded by the Demonstration Agents to the farmer having the highest yield of corn, cotton, oats, etc.

"Mothers' Meetings, first established in the town of Tuskegee by Mrs. Booker T. Washington, are now found in nearly every community in the vicinity of the school. The purpose of these meetings is to interest the women in improving the homes and moral life, and in the general upbuilding of the community through the school and the church.

A PLANTATION SETTLEMENT.

"A plantation settlement is carried on at the Russell Plantation, eight miles from Tuskegee, and is an attempt, through a rural school, to improve conditions of the Negro farmer in a single community and demonstrate the possibilities of improvement by means of plantation life generally.

"The Ministers' Association is composed of ministers of Macon and adjacent counties. It meets four times a year at the Institute and takes up those problems which concern the moral and social welfare of the people in which the church and the ministers are directly concerned. It has done much toward getting the ministers to co-operate along undenominational lines for community betterment.

"The Town Night School is situated in Tuskegee and has

eight teachers, two of whom are academic teachers and five industrial teachers.

"The following industries are taught: Cooking, sewing, carpentry, bricklaying and painting.

"The academic training prepares students to enter the Normal School as high as the Junior Class.

"The students are mostly from the town or they are students who failed to enter the C Preparatory Class of the Normal School.

"A cooking class is conducted twice a week, on Tuesday and Friday afternoons.

"The students in these classes are heads of families and women who cook for white families in the town.

RURAL SCHOOL EXTENSION.

"Rural School Extension seeks to assist and direct the Negro farming communities in building school houses, lengthening school terms and securing competent teachers. The aid received from the Jeanes Fund and other sources enables the teachers to employ the most effective methods of teaching the pupils and improving the communities, so that the schools of the county where Tuskegee Institute is located are among the best rural schools in the South.

"A special supervisor is employed whose duty it is to visit the various schools and advise and assist teachers, particularly with reference to the management of school farms and school gardens and the teaching of agriculture and the industries. One of the important tasks of this supervisor is the organization of community clubs for the support of the schools.

"As the result of the aid and direction which teachers in Macon County now receive they have exceptional opportunities to continue their studies under the direction of the Institute

while being engaged in the practical work of teaching. The result is that the character of the work of a teacher in the country has gained the character of post-graduate study in the extension teaching method of the Tuskegee Institute. Teachers in the county schools may thus fit themselves while carrying on their work of teachers for the more responsible position of a supervising teacher and of teaching of a professional grade.

“There are fifty-five rural schools in Macon County which are now under the general supervision of Tuskegee Institute. These schools offer opportunities to a limited number of students to engage in school work and carry on their studies as described. The facilities offered at present for work of this character are as follows:

RURAL SUPERVISION WORK.

“The Rural Supervision work of the Institute serves to keep rural teachers in touch with the methods taught in the Institute classes in education as practiced at the Children’s House, the training school for teachers. It enables them to carry out suggestions for building up the rural schools under the direction of an agent of the school.

“A model School is maintained in what is known as the Rising Star community, which is just beyond the Institute farm, where a combined school and dwelling house has been erected and two graduates of Tuskegee, a man and his wife, occupy and conduct a public school. The house contains five rooms: a sitting room, bed room, a kitchen, a dining room, and a special class room. There is also a barn and a garden, with horses, cow, pigs and chickens. The regular class room work is carried on in this as in other public rural schools, except that instead of spending all their time in a class room, pupils are divided into sections and given instruction in the ordinary industries of a

farm community. While some pupils cook, others clean the house, others the yard, others work in the garden, others are receiving literary instruction.

“Rural School Libraries, circulating libraries sent out by the Institute Library, contain sets of books for teachers and pupils of the rural schools. A part of these are for general reading and the others are professional books. The library enables the teacher to become familiar with, and make use of, in the class room, some of the best books for children. The books of general culture and professional books on teaching agriculture enable the teacher to improve along lines of general culture and to make a more systematic study of rural school conditions and of the work and place of the rural school in rural life.

METHODS OF ADJUSTING CLASS-ROOM WORK.

“The Teachers’ Institute, which meets annually, affords an opportunity for teachers in the county to come into touch with each other and with the Institute teachers. Among the subjects discussed at these meetings, in addition to those of general class-room methods, are such matters as: methods of adjusting the class-room work to the needs of the community in which the school is located; the teaching of cooking in rural schools; methods of improving the social life of the community; methods of supplementing the public school funds; management of the school farms; professional reading for rural teachers; correlation and adjustment of academic and industrial teaching in the rural school.

“These meetings are conducted so that the teacher gains not merely the benefit of the suggestions of the other teachers present, but every teacher is invited and is expected to make

real contribution to the knowledge of the problems of the schools and communities in which they are working."

Here again is an evidence of Dr. Washington's great belief in the value of service. While his students and coworkers benefited from the experience they gained in the extension work, they rendered a service to the people in these many activities which they could never receive in any other circumstance.

CHAPTER VIII.

THE CAPSTONES OF FAME.

PERHAPS the incident in the career of Booker T. Washington, which showed more clearly than any other the high regard which was held for him by the country at large, was that which followed the election of President William McKinley, in 1896, when it was suggested that Dr. Washington be given a place in the Cabinet of the President elect. That he was not appointed is not of significance. Dr. Washington then declared that he would not put aside the work he was doing for his people and go into politics or public life, and declared from the public platform that under no consideration would he accept such an appointment as was suggested.

But the newspapers of the country as well as a number of persons prominent in public life commented favorably upon Dr. Washington's eligibility for a Cabinet place, and declared that the consistent support which the Republican party had received at the hands of the negro voters justified Presidential consideration of the appointment of a representative of the race to a Cabinet post. It was even suggested that, because of Dr. Washington's success in agricultural and industrial training at Tuskegee, he should be made Secretary of Agriculture.

The negro leader was, however, called into conference by President McKinley on questions relating to the colored man in the South, as he was later called to Washington by other Executives, notably President Roosevelt. It was on one of these visits that Dr. Washington took luncheon with President Roosevelt at the White House. There was a storm of protest from many quarters and some hostility was shown toward the negro

educator afterwards. The incident to some degree aroused, or revived for a time, a semblance of the old bitterness between the North and the South. The people of the South feared the effect it might have upon its negro population and severely criticised Roosevelt for extending such an invitation, and as generously rebuked Dr. Washington for having accepted the invitation. The North rushed to the defense of the President and of Dr. Washington, and the work of the latter was not seriously affected, for he continued to receive the support of the people of both sections.

FOREMOST LEADER OF HIS RACE.

Such an incident might have wrecked a less balanced man, but one of the strongest links in the chain which held Dr. Washington to the hearts of the people was his attitude on the relative position of the races. By the very circumstances of his birth he was as much Caucasian as he was African, but the mixed parentage did not remove him from classification with the race of negroes. Physically and externally there was no mistaking the characteristics derived from the African side of his parentage. He could not have escaped his identity in this respect had he chosen to, but as a matter of fact, and this is the important point, he not only accepted the place which nature partly, and custom wholly, assigned him in the processes of racial division, but he became the foremost leader of his race in trying to rid it of false and foolish illusions as to what it might be if it were to attempt to do things which naturally or inherently there had never been any experience to show that it could or would do.

Dr. Washington chose to win recognition for the negro race by so developing it that the members would be acknowledged for what they had done, and not because of any particular color

of their skin. He inspired his students to feel a pride in their race, to develop a personal respect that would win the respect of others, and he helped make the way easier for generations of negroes to come. He proved his theory by winning his way despite his color.

Something of the exceptional position which Dr. Washington held in the minds of the people is indicated in the story which the great educator himself told of an experience he had while making an address in Florida. A typical Southerner greeted him enthusiastically and declared, "Dr. Washington, yo' are the greatest man in the country."

GREAT ADMIRER OF PRESIDENT ROOSEVELT.

Dr. Washington, who had a fine sense of humor, laughingly replied that he did not think such a thing possible.

"Who's greater, suh?" demanded the Southern admirer.

"Well, President Roosevelt, for one," said Dr. Washington, who was a great admirer of the "Colonel."

The Southerner had once been a great admirer of President Roosevelt.

"You're wrong, suh. I held that opinion for quite some time myself; but I ain't thought so since he asked you to have dinner at the White House with him."

Another story of the South, which shows the high regard in which Dr. Washington is held, is told somewhat at the expense of President Roosevelt himself.

While the President was on his famous bear hunt in Louisiana, he came upon an old colored man's cabin in the swamp-lands. In the yard were two fine hounds. Mr. Roosevelt made several offers for the dogs, but the old Negro was not to be inveigled into disposing of them.

Finally President Roosevelt said, smilingly, "I believe you would sell me those dogs if you knew who I am."

"Sail you dem dawgs if I knowed who you is; who is yo' anyhow?"

"I am President Roosevelt," said the Nation's Chief Executive, who actually wanted the dogs.

"Huh," grunted the grizzled negro, without the slightest show of being impressed, "I wouldn't sail you dem dawgs if yo' all wuz Bookar T. Washin'ton hisself." And he did not.

It has already been noted that Dr. Washington was the first negro to be honored by Harvard University, and as no attempt is being made to present the incidents of his career, chronologically, it may be appropriately mentioned here that Dartmouth also conferred a degree upon him in 1901.

REWARDED FOR HIS EFFORTS.

In 1899 Dr. Washington secured what he regarded as one of his most valued experiences when he went to Europe. The trip came as a reward for his efforts during a period of ceaseless struggle. Not one day, scarcely an hour, had he been released from the burden of work which he took upon himself in building up Tuskegee.

The negro educator was particularly active at this time on the public platform, and it was noted by some of his friends and the supporters of Tuskegee that he needed a change, and a trip abroad was arranged for Dr. and Mrs. Washington. The fairy wand was to be waved for him. He who in childhood had scarcely known a bed, who had lived little better than the swine in the plantation pen, was to see the beautiful Paris, London and the wonderful Belgian country, since desecrated by the powder and shell of the German soldiers.

The one thing that Dr. Washington always warned his

people against was "treading on air," and he insisted that they should "keep their feet on the ground." When the time approached for him to make his journey abroad he said he felt that some persons might criticise him because he was getting "stuck up."

Dr. Washington sailed with Mrs. Washington from New York on the steamship Friesland in May, and landed in Antwerp. It would not be extravagant to say that Dr. and Mrs. Washington were lionized during their trip, and though the purpose of the visit was to give the educator a much needed rest, with characteristic energy he proceeded to take advantage of his trips into Holland, Belgium and England to study the agricultural conditions, dairying, and those things relating to the people of the soil which might be of use to him in dealing with his problems at Tuskegee.

HONORED WHILE ABROAD.

In Paris Dr. Washington was a guest at the University Club at a Banquet where ex-President Harrison and Archbishop Ireland were also guests. He and Mrs. Washington were also guests at a reception given by General Horace Porter, American Ambassador, and many other functions. They visited the Hague, where the International Peace Congress was then being held. In London Dr. Washington, at the suggestion of Ambassador Choate, delivered a public address on the Negro question, which brought forth most flattering comments in the English newspapers. His speech was reported at great length and was sent broadcast over the world. It was in introducing Dr. Washington at this meeting that Ambassador Choate said that Dr. Washington was one of the few men who had the unique privilege of naming himself and that in doing so he had taken the best name there was.

Many prominent persons attended this meeting including Hon. James Bryce, who has since contributed to literature a famous work on America, reflecting his views gained while serving as Ambassador at Washington. Dr. and Mrs. Washington had the distinction of being entertained at receptions given by the Duke and Duchess of Sutherland, and with a party were guests of Queen Victoria at a tea in Windsor Castle. Dr and Mrs. Washington were also entertained in a number of the best English homes.

It was abroad, too, years after Dr. Washington's visit, that Andrew Carnegie in an address before the Philosophical Institution of Edinburg, paid his famous tribute to the negro educator. This is what the iron master, who has given thousands of dollars to Tuskegee, said:

LEADER OF HIS RACE.

"Booker T. Washington is the combined Moses and Joshua of his people. Not only has he led them to the promised land, but still lives to teach them by precept and example how to enjoy it. He is one of those extraordinary men who rise at intervals and work miracles. Born a slave, he is to-day the acknowledged leader of his race. Considering what he was and what he is and what he has already accomplished, the point he started from and the commanding position attained, he is certainly one of the most wonderful men living or who ever lived. History will tell of two Washingtons—the white and the black, one the father of his country, the other the leader of his race."

One of the things which Dr. Washington's tour in Europe did was to intensify, if possible, his interest in the life and work of Frederick Douglass. He found that Douglass was greatly respected in England. How near Dr. Washington followed the theories of Douglass in his efforts to solve the race problem may

here be gauged by reading a letter in which Douglass outlined his ideas to Harriet Beecher Stowe, author of the wonderful story, "Uncle Tom's Cabin," than which no greater protest against slavery was ever uttered. The communication which was written from Rochester, New York, under date of March 8, 1853, reads:

"My Dear Mrs. Stowe: You kindly informed me when at your home a fortnight ago, that you designed to do something which should permanently contribute to the improvement and elevation of the free colored people of the United States. You especially expressed an interest in such of this class as had become free by their own exertions, and desired most of all to be of service to them. In what manner and by what means you can assist this class most successfully, is the subject upon which you have done me the honor to ask my opinion. I assert, then, that poverty, ignorance, and degradation are the combined evils; or in other words, these constitute the social disease of the free colored people of the United States.

NO FANCIED OR ARTIFICIAL ELEVATION.

"To deliver them from this triple malady is to improve and elevate them, by means simply to put them on an equal footing with their white fellow-countrymen in the sacred right of 'Life, Liberty and the pursuit of happiness.' I am for no fancied or artificial elevation, but only ask fair play. How shall this be obtained? I answer, first, not by establishing for our use high schools and colleges. Such institutions are, in my judgment, beyond our immediate occasions and are not adapted to our present most pressing wants. High schools and colleges are excellent institutions, and will in due season be greatly subservient to our progress; but they are the result, as

well as they are the demand, of a point of progress which we as a people have not yet attained.

“Accustomed as we have been to the rougher and harder modes of living, and of gaining a livelihood, we cannot and we ought not to hope that in a single leap from our low condition we can reach that of Ministers, Lawyers, Doctors, Editors, Merchants, etc. These will doubtless be attained by us; but this will only be when we have patiently and laboriously, and I may add, successfully, mastered and passed through the intermediate gradations of agriculture and the mechanical arts. Besides there are (and perhaps there is better reason for my views of the case) numerous institutions of learning in this country, already thrown open to colored youth. To my thinking, there are quite as many facilities now afforded to the colored people as they can spare the time, from the sterner duties of life, to judiciously appropriate.

COLLEGES OPENED TO COLORED PEOPLE.

“In their present condition of life they cannot spare their sons and daughters two or three years at boarding schools or colleges, to say nothing of finding the means to sustain them while at such institutions. I take it, therefore, that we are well provided for in this respect; and that it may be fairly inferred from the fact that the facilities for our education, so far as schools and colleges in the Free States are concerned, will increase quite in proportion with our future wants. Colleges have been opened to the colored youth in this country during the last dozen years. Yet few, comparatively, have acquired a classical education; and even this few have found themselves educated far above living conditions, there being no methods by which they could turn their learning to account. Several of this latter class have entered the ministry; but you need not

be told that an educated people is needed to sustain an educated ministry. There must be a certain amount of cultivation among people to sustain such ministry. At present we have not that cultivation among us; and, therefore, we value in the preacher strong lungs rather than high learning. I do not say that educated ministers are not needed amongst us; far from it. I wish there were more of them; but to increase their number is not the largest benefit you can bestow upon us.

GRATIFYING EVIDENCE OF PROGRESS.

“We have two or three colored lawyers in this country; and I rejoice in the fact; for it affords very gratifying evidence of our progress. Yet it must be confessed that, in point of success, our lawyers are as great failures as ministers. White people will not employ them to the obvious embarrassment of their cause; the blacks, taking their cue from the whites, have not sufficient confidence in their abilities to employ them. Hence educated colored men, among the colored people, are at a very great discount.

“It would seem that education and emigration go together with us, for as soon as a man rises amongst us, capable, by his genius and learning, to do us great service, just so soon he finds that he can serve himself better by going elsewhere. In proof of this, I might instance the Russwurms, the Garnets, the Wards, the Crummels, and others, all men of superior ability and attainments, and capable of removing mountains of prejudice against their race, by their simple presence in the country.

But these gentlemen, finding themselves embarrassed here by the peculiar disadvantages to which I have referred, disadvantages in part growing out of their education, being repelled by ignorance on one hand and prejudice on the other, and having no taste to continue a contest against such odds, have

sought more congenial climes, where they can live more peaceable and quiet lives. I regret their election, but I cannot blame them; for with an equal amount of education and the hard lot which was theirs, I might follow their example.

“There is little reason to hope that any considerable number of free colored people will ever be induced to leave this country, even if such a thing were desirable. The black man (unlike the Indian) loves civilization. He does not make very great progress in civilization himself, but he likes to be in the midst of it, and he prefers to share its most galling evils to encountering barbarism. Then the love of country, the dread of isolation, the lack of adventurous spirit, and the thought of seeming to desert their ‘brethren in bonds,’ are a powerful check upon all schemes of colonization, which look to the removal of the colored people without the slaves.

GROWN UP WITH THE REPUBLIC.

“The truth is, dear madam, we are here and we are likely to remain. Individuals emigrate—nations never. We have grown up with this republic, and see nothing in her character, or even in the character of the American people, as yet, which compels the belief that we must leave the United States.

“If, then, we are to remain here, the question for the wise and good is precisely that which you have submitted to me—namely: What can be done to improve the condition of the free people of color in the United States? The plan which I humbly submit in answer to this inquiry (and hope it may find favor with you, and with many friends of humanity who honor, love and co-operate with you) is the establishment in Rochester, N. Y., or in some part of the United States favorable to such an enterprise, of an industrial college in which shall be taught several important branches of the mechanic arts. This college shall

be open to colored youth. I shall pass over the details of such an institution as I propose.

“ Never having had a day’s schooling in my life, I may not be expected to map out the details of a plan so comprehensive as that involved in the idea of a college. I repeat, then, that I leave the organization and administration of the institution to the superior wisdom of yourself and the friends who second your noble efforts. The argument in favor of an Industrial College a college to be conducted by the best men, and the best workmen which the mechanic arts can afford; a college where colored youth can be instructed to use their hands, as well as their heads; where they can be put in possession of the means of getting a living wherever their lot in after life may be cast among civilized or uncivilized men; whether they choose to stay here, or prefer to return to the land of their fathers) is briefly this: Prejudice against the free colored people in the United States has shown itself nowhere so invincible as among mechanics. The farmer and the professional man cherish no feeling so bitter as that cherished by these. The latter would starve us out of the country entirely.

MONOPLY OF MENIAL EMPLOYMENT.

“ At this moment I can more easily get my son into a lawyer’s office to study law than I can in a blacksmith’s shop to blow the bellows and to wield the sledge-hammer. Denied the means of learning useful trades, we are pressed into the narrowest limits to obtain a livelihood. In times past we have been the hewers of wood and drawers of water for American society, and we once enjoyed a monopoly in menial employments, but this is so no longer. Even these employments are rapidly passing away out of our hands. The fact is, (every day begins with the lesson, and ends with the lesson) that colored men must

learn trades; must find new employments, new modes of usefulness to society, or that they must decay under the pressing wants to which their condition is rapidly bringing them.

“We must become mechanics; we must build as well as live in houses; we must make as well as use furniture; we must construct bridges as well as pass over them; before we can properly live or be respected by our fellow-men. We need mechanics as well as ministers. We need workers in iron, clay, and leather. We have orators, authors, and other professional men, but these reach only a certain class, and get respect for our race in certain select circles. To live here as we ought we must fasten ourselves to our countrymen through their every day, cardinal wants. We must not only be able to black boots, but to make them. At present we are in the Northern States unknown as mechanics. We give no proof of genius or skill at the county, state or national fairs. We are unknown at any of the great exhibitions of the industry of our fellow citizens, and being unknown, we are unconsidered.

“Wishing you, dear madam, renewed health, a pleasant passage and safe return to your native land, I am, most truly, your gratified friend,

FREDERICK DOUGLASS.”

This shows how the mantle of Elijah fell from the shoulders of Douglass to Washington, for assuredly no more vigorous advocacy of the system of industrial training for the negro has ever been given.

CHAPTER IX.

SOME REFLECTED VIEWS OF DR. WASHINGTON.

IF Booker T. Washington had any weaknesses, they were not in the matter of principle. He never deviated from his principles, which were uniformly of the kind to win admiration, though his methods may have sometimes been questioned. He was for the colored man first, last and all the time. He had no more respect for a disreputable negro than has the respectable white man, and he believed in obeying and enforcing the laws.

When Jack Johnson, the negro pugilist, got into disrepute by his conduct in Chicago, Dr. Washington declared that he was a disgrace to the negro race. About this time the negro educator was delivering an address at the University of Pennsylvania, in Philadelphia. Since Johnson's troubles involved his marriage to a white woman, Dr. Washington was asked what attitude was assumed in the matter of inter-marriages and what was taught at Tuskegee. His answer was terse and to the point. "We don't teach it," he said.

One of the negro educator's characteristic utterances, which was published all over the country, was a letter which he issued in August, 1908, as a protest against "lynch law" in the South. As showing his attitude, and his direct and forceful method of presenting his appeal for the members of his race, his words are reproduced as they appeared in the New York World, of August 29, 1908, under a Baltimore date:

"Within the past sixty days twenty-five negroes have been lynched in different parts of the United States. Of this number only four were even charged with criminal assault

upon women. Nine were lynched in one day on the charge of being connected with murder. Four were lynched in one day on the charge that they passed resolutions in a lodge approving the murder of an individual. Three were lynched in one day on the charge that they had taken part in the burning of a gin house. The others were lynched for miscellaneous reasons.

"One was publicly burned in open daylight in the presence of women and children, after oil had been poured upon his body, at Greenville, Tex., and reports state that a thousand people witnessed the spectacle in the open square of the town. One other victim was eighty years of age. How long can our Christian civilization stand this? I am making no special plea for the negro, innocent or guilty, but I am calling attention to the danger that threatens our civilization.

A NEGRO CRIMINAL'S JUST DESERTS.

"For the negro criminal, and especially for the negro loafer, gambler and drunkard, I have nothing but the severest condemnation, and no legal punishment is too severe for the brute that assaults a woman.

"It requires no courage for 500 men to tie the hands of an individual to the stake or to hang or shoot him. But young men and boys who have once witnessed or who have read in the papers of these exciting scenes of burnings and lynchings often get the idea that there is something heroic in attacking some individual in the community who is at least able to defend himself.

"No doubt the people who engage in lynchings, and excuse them, believe that they will have the effect of striking terror to the guilty. But who shall say whether the persons lynched are guilty? There is no way of distinguishing the

innocent from the guilty except by due process of law. That is what courts are for. Those who have examined into the facts know only too well that in the wild justice of the mob it is frequently the innocent man who is executed.

"These lynchings terrify the innocent, but they embolden the criminal. The criminal knows it is much easier to escape the mad fury of the mob than the deliberate vengeance of the law. But no man is so innocent that he can be safe at all times from the frenzy of the mob.

NEGRO'S UNFAIR CONDEMNATION.

"Statistics show that during the past ten years, an average of thirty-two negroes a year have been lynched on the charge of assaulting women. Granting that thirty-two per year are guilty, is that a just reason for condemning over 3,000,000 adult negro men who have no part in such crimes? Are we as a nation to allow thirty-two criminals a year out of a race of 10,000,000 of people to throw us into a frenzy and change the complexion of our civilization so that we are held up to foreign nations as an uncivilized people not governed by law or order? Again I would say I am not making any special plea for the negro, but because I feel that lynching is not only wrong, but a mistake—an awful mistake.

"Mob justice undermines the very foundation upon which our civilization rests, viz., respect for the law and confidence of its security. There are, in my opinion, two remedies—First of all, let us unite in a determined effort everywhere to see that the law is enforced, that all people at all times and all places see that the man charged with crime is given a fair trial.

"Secondly, let all good citizens unite in an effort to rid the communities, especially the large cities, of the idle, vicious

and gambling element. And in this connection I would not be just and would not be frank unless I stated that the betters of the black race could use their influence, especially in the cities, to see that the idle element that lives by its wits without permanent or reliable occupation or place of abode is either reformed or gotten rid of in some manner. In most cases it is this element that furnishes the powder for these explosions."

HIS CONSISTENCY ON THE NEGRO PROBLEM.

As indicating how consistent he was in his attitude on the negro problem, two addresses dealing with his favorite subject and work are reproduced. They were delivered about three years apart. The first at the Academy of Music in Philadelphia, in 1912, when Mayor Blankenburg, the Reform Executive of the City, presided at the meeting, which was held under the auspices of the Armstrong Association. Dr. Washington said in part:

"As indicating the far-reaching influence of the work of such institutions as Tuskegee, Hampton and others, I have just come from witnessing a remarkable demonstration in the heart of Mississippi. I have just been taking part in the formal opening of the first cottonseed oil mill that was ever constructed and paid for by members of my race. This cottonseed oil mill cost practically \$100,000. This mill is located in the town of Mound Bayou, Miss., a community composed entirely of black people, with a black Mayor, a black Board of Aldermen, a black depot agent, black people in charge of the telephone system—in a word, it is a self-governing, self-respecting negro town, with a population in and about the town of about 7000 people.

"There were present at this formal opening between eight and ten thousand colored people, and on the same grounds with them were many of the best white people of Mississippi and Ten-

nessee, who seemed just as proud of the launching of this commercial enterprise as were the black people themselves.

"Starting with practically nothing, we now have at Tuskegee a student body of about 1600 men and women, gathered from all parts of this country and from 16 foreign countries, and 180 instructors and helpers. From practically no property to begin with, our trustees now own and control property at Tuskegee to the value of more than \$1,000,000.

WORK OF THE PARENT INSTITUTION.

"Men and women trained at Tuskegee have established 16 branch schools, located in various portions of the South, which are reproducing on a smaller scale the work of the parent institution.

"The work of the educated negro in the South is in two directions. First, the elevation of the negro race; second, the conversion of the Southern white man to the point where he will be willing, even anxious, to help in the elevation of the race through education and through a just distribution of the public school fund.

"The negro does not ask aid in the direction of providing himself with the present necessities of life, such as food, clothes and shelter. These, ever since he became free, he has supplied for himself and it is very seldom that in any part of the country one finds a black hand reached out from a corner of a street asking for personal charity.

"It costs us to carry on the work at Tuskegee, with all its extension departments, covering a large portion of the South, about \$275,000 a year. We have an income of about \$100,000 from our endowment, which we can depend upon. Aside from this, we have to secure the other money wherever we can get it, in the form of \$50 scholarships,

“The result of the work of such institutions as Tuskegee—and Tuskegee is by no means the only school performing this kind of service for the country—has, in my opinion, amply justified itself in the change of white Southern opinion toward the negro, and in the elevation of the negro himself.

“We have laid a great deal of stress from the beginning upon the importance of our people getting land and tying themselves to the soil, and this is the doctrine that our graduates are preaching throughout the South. One result of this influence can be seen in the fact that while the number of farmers of the entire country increased during the last decade by nine per cent., the number of farmers in the South increased by 19 per cent. The negro farmers in the South now own 20,000,000 acres of land, a territory equal to that of the States of Vermont, New Hampshire, Massachusetts and Rhode Island.

NEGRO'S PER CAPITA PROPERTY.

“In 1861 the Russian serfs were freed. When I was in Russia some months ago, I found that in six of the most fertile provinces of western Russia, 14,000,000 persons had accumulated about \$500,000,000 worth of property, or \$36 per capita. In contrast to this, the negroes in the United States, after fifty years of freedom have accumulated about \$700,000,000 worth of property, or about \$70 per capita. In the same Russian provinces only thirty per cent. of the Russian serfs are able to read and write. In the United States, while when Mr. Lincoln freed us only three per cent. could read or write, to-day 68 per cent. can read and write.

“But the work in the South is far from complete. Race prejudice, ignorance, degradation and poverty still hover over and hold back a large section of that country.”

One of his last public addresses was on the subject of “The

Education of the Negro," and was delivered before the National Council, a short time before his death, when he spoke as follows:

"A few days ago I visited a little colony of black people near Mobile, Ala., several of whom were born in Africa and came here on the last slave ship to reach America. Several of the older people still survive and tell interesting stories about their early and varied experiences. A little way from the colony may be seen the hulk of the slave ship on which they were brought to this country.

AN ASTONISHING TRANSFORMATION!

"This has occurred practically within a single generation. What a transformation has been wrought in my race since the landing of the first slaves at Jamestown and the landing of the last slaves at Mobile. This transformation involves growth in numbers, mental awakening, self-support, securing of property, moral and religious development, and adjustment of relations between the races. To what in a single generation are we more indebted for this transformation in the direction of a higher civilization than the American Missionary Association?

"No one of the religious organizations which have engaged in the work of educating the Negro has done a more useful work than your association. You are maintaining more schools for the higher and secondary education of the Negro than any other board or association. I have had opportunities to visit practically every Negro institution in the country. In so doing I have been very favorably impressed with the good work which educational institutions under the auspices of your association are doing. I have in mind not only the larger and more prominent schools, such as Fisk and Talladega, but also the smaller and less well known institutions.

"Fifty years ago the education of the Negro in the South had just begun. There were less than 100 schools devoted to this purpose. In 1867, there were only 1,839 schools for the freedmen with 2,087 teachers, of whom 699 were colored. There were 111,442 pupils; 18,758 of these people were studying the alphabet; 55,163 were in spelling and easy reading lesson classes; 42,879 were learning to write; 40,454 were studying arithmetic; 4,661 were studying the higher branches. Thirty-five industrial schools were reported, in which there were 2,124 students who were taught sewing, knitting, straw-braiding, repairing and making garments.

SCHOOL AND COLLEGE ENROLLMENT.

"In 1915 there are almost two million Negro children enrolled in the public schools of the South, and over 100,000 in the normal schools and colleges. The 699 colored teachers of 1867 have increased to over 34,000, of whom 3,000 are teachers in colleges and normal and industrial schools.

"When the American Missionary Association began its work among the freedmen there were in the South no institutions for higher and secondary education of the Negro. There were only four in the entire United States. In 1915 there are in the South fifty colleges devoted to their training. There are thirteen institutions for the education of Negro women. There are twenty-six theological schools and departments. There are three schools of law, four of medicine, two of dentistry, three of pharmacy, seventeen state agricultural and mechanical colleges and over 200 normal and industrial schools.

"Fifty years ago the value of the school property used in the education of the freedman was small. The value of the property now owned by institutions for their secondary and higher training is over \$17,000,000. Fifty years ago only a

few thousand dollars was being expended for the education of the Negroes. In 1914 over \$4,100,000 was expended for their higher and industrial training and \$9,700,000 in their public schools.

"I find that in some instances there is a belief that Negro education has advanced far enough for the various philanthropic and religious associations to gradually withdraw their support and use their resources in other directions. The truth of the matter, however, is that after fifty years there is still as great a need for the work of the American Missionary Association and similar organizations to assist in Negro education as there was immediately following emancipation.

A LARGER NON-ATTENDANCE.

"There are about 1,800,000 Negro children in the South enrolled in the public schools. This is a large number, but not as large, however, as the number not in schools. According to the United States census reports, 52 per cent. of the Negro children in the South of school age are not attending school. There are yet in the South over 2,000,000 Negroes who are unable to read or write. Almost 1,000,000 of these are of school age.

"Although there are perhaps 100,000 Negro students enrolled in normal schools and colleges, statistics show that only about one-fourth of these are doing work above the elementary grades. And only about one-third are receiving industrial education. In the fifty colleges devoted to Negro education there are, according to statistics, less than 3,000 students who are doing work of collegiate grade.

"There is sometimes much talk about the inferiority of the Negro. In practice, however, the idea appears to be that he is a sort of superman. He is expected with about one-fifth

or one-tenth of what the whites receive for their education to make as much progress as they are making. Taking the southern states as a whole, about \$10.23 per capita is spent in educating the average white boy or girl, and the sum of \$2.82 per capita in educating the average black child.

INCREASED EXPENDITURE NECESSARY.

"In order to furnish the Negro with educational facilities so that the 2,000,000 children of school age now out of school and the 1,000,000 who are unable to read or write, can have the proper chance in life, it will be necessary to increase the \$9,000,000 now being expended annually for Negro public school education in the South to about \$25,000,000 or \$30,000,000 annually.

"In order to give the Negro youth in the South adequate facilities for obtaining thorough training in normal and college courses, it will be necessary to increase the little more than \$4,000,000 now being expended annually for Negro higher and secondary education to \$10,000,000 or more. In other words, Negro higher and secondary education needs about \$6,000,000 more annually than it is now receiving.

"At the present rate, it is taking not a few days or a few years, but a century or more to get Negro education on a plane at all similar to that on which the education of the whites now is. To bring Negro education up where it ought to be it will take the combined and increased efforts of all the agencies now engaged in this work. The North, the South, the religious associations, the educational boards, white people and black people, all will have to co-operate in a great effort for this common end."

Always Dr. Washington had a specific message to deliver and he avoided controversy wherever possible. When questioned pointedly about any subject which he did not care to dis-

cuss he had a way of putting an end to further questioning without being discourteous or abrupt.

Once after Colonel Roosevelt started on his Independent Bull Moose campaign, Dr. Washington was asked if he thought as much of the ex-President as formerly. "I am sorry," he said, "but you may just leave the answer to that question a blank."

Again when Colonel Roosevelt failed of election, Dr. Washington was asked what he thought of the campaign and its result and he gave this homily:

"When a man goes hunting for possum in the South he uses a possum dog; when he goes hunting for rabbits he takes a rabbit dog. Colonel Roosevelt went hunting for possum with a rabbit dog."

WASHINGTON'S PERTINENT SUGGESTION.

When the question of "the high cost of living" seemed to be the burning issue with the people, Dr. Washington was asked about its solution by the negroes. "There need be no such problem for them," he said, "if they will but return to the farm."

While, as it has been noted in his public addresses, Dr. Washington felt that the time which was given him to make his appeals to the public was too limited to permit of his indulging at any great length in story telling, or recounting his personal experiences, he possessed a fund of anecdotes and jokes which he took great pleasure in telling at opportune times. Occasionally he used them to illustrate points in his writings, or to make his purpose clear in conversation.

In showing the conditions in that territory of the South in which he began his labors, where neither the negro nor the land was developed, he made strikingly apparent the failure of his people and those around him to take advantage of the natural

advantages by telling the story of a Southern funeral, which is about as follows:

The grave was dug in a beautiful pine forest, but the pine coffin in which the body lay came from Cincinnati. Hard woods grew nearby, but the wagon on which the body was drawn came down from South Bend, Ind.; and the mule that drew the wagon came from Missouri. Minerals were in the ground near the cemetery, but the metal picks and shovels that turned over the fresh earth came from Pittsburgh; the handles from Baltimore. The dead man's shoes came from Lynn, Mass., his suit from New York, his collars and shirts from Troy, and the only thing supplied by the county with its wealth of natural resources were the corpse, the hole in the ground and the minister, who was an importation.

WASHINGTON'S HUMOROUS ANECDOTE.

One of his famous anecdotes related to his early struggles at Tuskegee and his efforts to secure the support of his students in his plans to create a real educational institution. Dr. Washington related with much effect how an ancient colored man expressed amazement when he was requested to make a dilapidated henhouse serve as a recitation room by cleaning it.

"Yo' sholy ain't gwine clar a henhouse out in the day-time?"

It was Dr. Washington's custom to speak frankly about the errors of his race during the reconstruction period and he drew toward himself some shafts for his criticism of the ministry during this time. At a meeting of the National Education Association, when complimented for his eloquence, the negro educator told of an old-time Southern preacher of the African persuasion who was not too eloquent.

"One morning when the minister was preaching," Dr.

Washington said, "a head was poked through the vestry door, and a low tremulous voice announced,"

"'Parson, de chuch am buhning.'" "All right, Brother Spriggins," the minister replied, "Ah will retiah. Perhaps you'd bettah wake de congregation up."

Another one of his yarns, based on his experience with a venerable negro while touring the Black Belt in the interest of his institution, had to do with his questioning the aged black man about his history. The negro had been born in slavery in Virginia and sold into Alabama.

"How many others were sold at the same time?" inquired Dr. Washington.

"Five," promptly answered the colored man, "myself, my brother and three mules."

LABOR DIGNIFIED IN COMMON OCCUPATIONS.

One of his most striking "word-pictures" is that which he used on several occasions to show the necessity for training the negro to put brains into the common occupations of life and to dignify labor.

"A few years ago," he was wont to say, "nearly every barber shop was owned and operated by a negro; but the white man stepped in. He applied modern methods, gave painstaking care to detail, improved and progressed until he has, not a barber shop, but a 'tonsorial parlor.' The old Negro woman with her wash tubs and bare arms is being replaced by the white man with his steam laundry; the ancient colored man who wielded grasshook and kept the flower beds and lawn in trim, has no standing with the white man, who, possessing a knowledge of surveying and the plotting of land coupled with a familiarity with botany, is a landscape gardener."

Included among the many writings of Dr. Washington are

the works "Sowing and Reaping," "Up from Slavery," "The Future of the American Negro," "Character Building," "The Story of My Life and Work," "Working with Hands," "Tuskegee and Its People," "Life of Frederick Douglass," "The Negro in Business" and "The Story of the Negro."

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CHAPTER X.

A MAN AMONG MEN.

ONE of the great secrets of Dr. Washington's success was his ability to interest the young people in his work and by his methods to show men that he was able to do so. Youth is an egotist who does not want to be told what to do. He does not care for preachments. It is his part to attain success, happiness and enjoyment for himself. The "Will o' the Wisp" floats before him. What he wants to know is how to overtake it.

Youth wants to select the material from which to construct the road over which he intends to make his way. He may not have the power to visualize, but he will appreciate it if you will help him by painting a picture of conditions so that he can see them. The easiest way to illustrate things for him is by the use of objects to make truths obvious by comparisons or relation of subjects.

As in many other educational matters Dr. Washington was a pioneer in this method of training. He convinced his students that farming was better than laboring without fixed purpose or direction, by making a farm of an improved type "under their very noses." His students saw the truth of his assertions. Likewise he proved the efficacy of his methods to the biggest men of the country by showing them the results. His illustrations were concrete.

The effectiveness of his methods in reaching the big men of the world, who have little time for the mere theorist, has always been recognized. In one photograph of notables in attendance at the twenty-fifth anniversary celebration of Tuskegee Institute are to be found among others Charles W.

Eliot, president of Harvard University; Andrew Carnegie, Robert C. Ogden, Rev. Lyman Abbot, venerable editor of "The Outlook," and J. G. Phelps Stokes. The trustees of Tuskegee Institute at the time of Dr. Washington's death were Seth Low, chairman, New York; Wright W. Campbell, vice chairman, Tuskegee; Charles W. Hare, Tuskegee; Randall O. Simpson, Furman, Ala.; Warren Logan, Tuskegee; Andrew J. Wilborn, Tuskegee; Victor H. Taulane, Montgomery, Ala.; William G. Willcox, New York; Belton Gilreath, Birmingham, Ala.; Frank Trumbull, New York; Charles E. Mason, Boston; Theodore Roosevelt, Oyster Bay, New York; Julius Rosenwald, Chicago; George McAneny, New York; Edgar A. Bancroft, Chicago; Alexander Mann, Boston.

MOVEMENT SANCTIONED BY FAMOUS MEN.

When the movement was started to secure an endowment for Tuskegee about 1898 and a public meeting was held in New York city late in 1899, such men as former Vice-President Levi P. Morton, Morris K. Jessup, Carl Schurz, Walter Page, C. P. Huntington, R. W. Gilder, LeGrand B. Cannon, August Belmont, Jacob H. Schiff, John L. Cadwallader, John D. Rockefeller and George Foster Peabody sanctioned the movement by their presence. Former President Cleveland, who had also been invited to preside at the gathering, sent a strong letter of appeal in which he lauded Dr. Washington and the movement he was fostering. As the direct result of the meeting something less than \$100,000 was raised, including \$50,000 previously referred to as a gift from C. P. Huntington.

In this connection the opinion of President Cleveland, who visited Tuskegee, is worthy of consideration, coming as it did from a representative of the Democratic Party. Among other things he once wrote:

"It has frequently occurred to me that in the present condition of our free Negro population in the South, and the incidents often surrounding them, we cannot absolutely calculate that the future of our nation will always be free from dangers and convulsions, perhaps not less lamentable than those which resulted from the enslaved Negroes. Then the cause of trouble was the injustice of the enslavement of four millions; but now we have to deal with eight millions, who, though free, and invested with all the rights of citizenship, still constitute, in the body politic, a mass largely affected with ignorance, slothfulness and a resulting lack of appreciation of the obligations of that citizenship.

IMPORTANCE OF IMMEDIATE ACTION.

"I am certain that these conditions cannot be neglected, and convinced that the mission marked out by the Tuskegee Institute presents the best hope of their amelioration, and that every consideration makes immediate action important, whether based upon Christian benevolence, a love of country, or selfish material interests."

Another convincing evidence of the regard held for Dr. Washington by men is found in the honor accorded him on his return from Europe, when he was especially invited to visit Charleston, West Virginia, where he was tendered a public reception at which Governor George W. Atkinson presided. It was in the interest of Charleston he had stumped the State to secure the location of the State capital within that municipality. The officials of the city of Charleston, the newspapers, financiers, business men, ministers and school authorities joined in the invitation and participated in the celebration attendant upon Dr. Washington's visit.

Subsequently he was tendered receptions at many other

points, including Atlanta, Montgomery and New Orleans. At this time he was in the height of his power and many of his utterances during the ensuing years, in the light of conditions, may now be looked upon as showing his fearlessness and strength of purpose. In one of these southern addresses he said, among other things:

A HUMILIATING COMPARISON.

"To elevate the ignorant and degraded in Africa, China, Japan and India, three denominations in the South give annually about \$544,000, but to elevate the ignorant, the degraded at your doors, to protect your families, to lessen your taxes, to increase their earning power; in a word, to Christianize and elevate the people at your very side, upon whom, in a large measure, your safety and property depend, these same denominations give \$21,000—\$21,000 for the benighted at your doors, \$544,000 for the benighted abroad. That thirty-five years after slavery and a fratricidal war the master should give even \$21,000 through the medium of the church for the elevation of his former slave means much. Nor would I have one dollar less to go to the foreign fields, but I would plead with all the earnestness of my soul that the Christian South give increased attention to the 8,000,000 of Negroes by whom it is surrounded. All this has a most vital and direct relation to the work of this Industrial convention. Every dollar that goes into the education of the Negro is an interest-bearing dollar."

On a subsequent occasion he pointedly said: "Eighty-five per cent. of my people in the Gulf States are on the plantations in the country districts, where a large majority are still in ignorance, without habits of thrift and economy; are in debt, mortgaging their crops to secure food, paying or attempting to pay a rate of interest ranging from twenty to

forty per cent. ; living in one room cabins on rented land, in districts where schools are in session but three or four months in the year, taught in places that have little resemblance to school houses.

“What state of morality or practical Christianity can you expect when as many as six, eight and even ten cook, eat, sleep, get sick and die in one room?”

“What is needed is strong Christian leaders who will go among our people and show them how to lift themselves up.”

FAILS TO UTILIZE RESULTS OF LABOR.

“If in the providence of God the Negro got any good out of slavery, he got the habit of work. Whether the call for labor comes from the cotton fields of Mississippi, the rice swamps of the Carolinas, or the sugar bottoms of Louisiana, the Negro answers the call. Yes, toil is the badge of all his tribe, but the trouble centers here: By reason of his ignorance and want of training he does not know how to utilize the results of his labor. My people do not need charity, neither do they ask that charity be scattered among them. Very seldom in any part of this country do you see a black hand reached out for charity; but they do ask that through Lincoln and Biddle and Scotia and Hampton and Tuskegee you send them leaders to guide and stimulate them till they are able to walk.”

“But the duty is not entirely toward the Negro. The duty of the Church is also to the millions of poor people of the South.

“When you help the poor whites, you help the Negro. So long as the poor whites are ignorant, so long there will be crime against the Negro and civilization.”

How deeply rooted in Dr. Washington's mind was the idea that the training of the negro should be fundamental and that there be an entire absence of ostentation is found in the regula-

tions which were formulated for the admittance of students to his institution. One significant paragraph in the Institute catalogue tells the story. It reads, referring to the admission of young women:

"They should not bring dresses made of silk, satin, velvet and fine laces, or valuable jewelry, watches, etc." So, also, any tendency on the part of the male students to resort to the use of weapons in anger was guarded against by a provision that no student might have in his possession or bring into the institution any firearm or weapon.

WHAT WASHINGTON MIGHT HAVE BEEN.

It is, in fact, almost impossible to review the life work of Dr. Washington without recognizing the fact that, had his skin not been black, he would have been a great leader among white men, and who knows to what eminent pinnacle he might have risen. It is a matter of record, for instance, that Tuskegee was the first school of recognized high literary grade to introduce Domestic Science as part of the regular curriculum, with the consequent establishment of a special building or department equipped for experimental housekeeping, with practice cottage where the young women taking the course are compelled to actually live and keep house on a specific "allowance" or fixed weekly budget for a regular period of time. And there are no "maids" to perform the arduous duties. Everything from the "washing" to "firemaking" is included in their experience.

Again Dr. Washington's advanced ideas are shown in the establishment of the horticultural courses for women. On his visit to Europe with Mrs. Washington the negro educator found that women were taking up agriculture and horticulture. He promptly saw in this work an opportunity for the young colored

women of the South, and a class was started in connection with the Agricultural Department at Tuskegee. Thousands of women are now studying these pursuits in the universities and schools all over the country, and much was made of the establishment of a Horticultural School for Women at Ambler, Pa., about the year 1909, but at that time Dr. Washington's institution was teaching its young colored women students all about vegetable seeds and their planting, pruning trees, as well as how to raise poultry, care for the dairy and raising bees.

It is only by comparison that we learn, and so these points are correlated and presented merely as a basis for judging the progress indicated by results in material things, which Dr. Washington obtained as a negro and for the negro.

Booker T. Washington loved his home, his hog, his chick, and his flowers—everything that goes to make a good home; and this, of course, included his family. The family consisted of Mrs. Washington, nee Margaret James Murray, a graduate of Fisk University, and teacher at Tuskegee, whom he married in 1893; his daughter Fannie W., Booker T., Jr., E. Davidson, as well as two adopted children of Mrs. Washington's brother, Laura and Tom, these latter being taken into the family when his children were almost grown. To those who witnessed the pleasure that he found in his home environment it was regarded as a great pity that such a sympathetic human individual should

CHAPTER XI.

THE MAN OF TUSKEGEE AT HOME.

JUST as he was big, impressive and dignified in the position he filled in the public eye, so was Booker T. Washington, the simple, big-hearted, sincere man in the home. In his shirt sleeves about the home, feeding the hogs or chickens, hoeing the garden, or giving his time to his children, Booker T. Washington was fully as interesting and delightful a character as the Dr. Washington of the lecture platform who enthused his hearers with his stories about Tuskegee.

The few who knew him intimately paint a picture of him in his home which is not familiar to the public for Dr. Washington was one of those rare individuals, who the more he accomplished the less he cared to say about himself and his personal affairs. Even in the stirring stories of his life and of his work, which he gave to the public, he made no mention of many incidents which helped to mark him in the minds of men as a great leader.

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not be permitted, because of his arduous duties, to spend more of his time in his home.

When the crucial period in the history of Tuskegee was passed and the institution was somewhat entrenched, Dr. Washington and his family of three small children lived in a modest story and a half cottage. It was one of the cottages provided by the institution for the use of members of the faculty and teachers, and there was no provision for entertaining. The school was gaining prestige and attracting attention, and as a matter of necessity it was urged that the principal, Dr. Washington—ought to be so housed that he could entertain such friends of the school as he desired, who might visit Tuskegee.

FRIENDS BUILD HIM A HOME.

Friends of Dr. Washington and the school then built for him a home in keeping with the position which he held. It was a convenient, attractive structure, with plenty of rooms, well but quietly furnished. Here with his family he found his greatest joys during the closing days of existence. Never were the duties of the great institution he reared too heavy to permit him to give attention to his children when he was at home. They were given a most rigid training, but not a training marked by harshness.

To those who were privileged to penetrate the privacy of the Washington home in the early days the children's hour provided a period of delightful entertainment. After dinner the family would retire to the living-room, where by the fireside Dr. Washington would tell old plantation stories while the children sat on the floor. Teachers, too, would join the circle and old plantation melodies would be sung. Dr. Washington loved these old songs and they have played an important part in developing sentiment at Tuskegee Institute.

In the chapel at the school the choir of upward of a hundred voices would sing them as only Southern darkies can sing them, and on many occasions a quartette of singers would interpret the spirit of Tuskegee through their songs on the public platform with Dr. Washington, who always felt that such a distinctive and delightful feature of the old life among the slaves should not be permitted to die.

FOR WASHINGTON'S EXCLUSIVE USE.

The larger home of Dr. Washington, provided to measure up to the standards of the great institution he was building, was erected on a piece of land adjoining the now spacious training field, and within a short distance of the very center of the school life, or Tuskegee Institute community. The ground in the rear of the house was designed for the exclusive use of Dr. Washington. It was his "garden of love." Here he raised magnificent Plymouth Rocks, Brahmas and other fowl, ducks and pigeons and full-blooded swine, all kept in fine pens and runways; and cultivated flowers, fresh greens and vegetables, largely as a matter of personal enjoyment and recreation.

Dr. Washington always declared that one of the most important lessons he learned at Hampton Institute was the value of keeping fine horses and cattle, and he never neglected the opportunity to provide fine stock at Tuskegee for breeding and study purposes, nor for his own purposes. Dr. Washington had a liking for hogs—in fact the raising of full-blooded hogs was one of his hobbies—and Tuskegee has been famous for its fine Berkshires.

It mattered not what the conditions, nor how pressed he was, Dr. Washington never failed when at home to give a few minutes to his poultry, stock and garden in the morning. Little difference what hour at night he reached home from his many

trips, nor how late he retired, he was "on the job" promptly at seven o'clock ready to "do his chores." There were students about the place ready to serve and do his bidding—anxious in fact to do so—but he performed them himself. He would permit no one to feed his chickens, and their eggs were as precious to him, almost, as diamonds. These he gathered with delight.

"When I am home I find a way by rising in the morning to spend at least half an hour in my garden or with my fowls, pigs or cows," he explained. "I like to find the new eggs each morning; and I am selfish enough not to want any one else to do this work for me. As with growing plants, there is a sense of freshness, newness and something quite restful about finding newly laid eggs. I begin the day by seeing how many eggs I can find, or how many little chicks are just beginning to peep through their shells."

HIS FAVORITE ANIMAL.

His hogs were a source of great delight to him. On one occasion he wrote that he did not know just how his taste would strike his readers, but he felt that the hog could be regarded as his favorite animal. Every morning he would proceed to the pig pen and feed his swine, and when on a tour of inspection he would give a great deal of attention to the hogs, of which there were a large number on the school farm. He was also quite fond of horses and usually made these tours on horseback.

Had he been so disposed Dr. Washington might have made himself famous as a raconteur, as his life was filled with incidents that furnished foundation for wonderful stories. Every now and then some experience would carry him back to the days of his early struggle and he would tell some interesting tale that threw a new light on his life, though he usually avoided

the use of story-telling as a means of interesting his hearers on the lecture platform.

On one occasion his visit to the pigsty caused him to remark:

"It was the custom on the plantation where I was born to boil the Indian corn that was fed to the cows and pigs. At times when I had failed to get any breakfast I would go to the place where the sow and pigs were fed and make my breakfast from the boiled corn. Sometimes I would seek the place where the mash was being prepared for the cattle and get my share before the cows and pigs got theirs."

READ A PASSAGE FROM THE BIBLE.

When time permitted after feeding his chickens and stock at his Tuskegee home, he would wield the hoe and pull weeds until Mrs. Washington reminded him that his work outdoors must cease. "Breakfast was served." The meal was devoid of formality, though Dr. Washington frequently read a passage from the Bible or some favorite book and offered a brief prayer. Though Mrs. Washington is the "mother of the young women" struggling at Tuskegee—Dean of the Women's Department—talk of school work was tabooed at meal time in the Washington home.

As soon as breakfast was over Dr. Washington proceeded to the Administration Building and Mrs. Washington to her desk in the Girls' Building. Luncheon was served in the Washington home at midday and dinner promptly at six. When at home Dr. Washington seldom found an uninterrupted evening, but he usually found time to enjoy a few minutes with the children.

Sometimes Dr. Washington would take a gun and go on a hunting trip through the woods, but he was not what was re-

garded as a hunting enthusiast or marksman, and the attraction for the sport seemed to be largely born of his love for the woods, the animals, and the outdoor life.

A HARD TASKMASTER.

While intensely human and deeply sympathetic, Dr. Washington was an extremely hard taskmaster, not perhaps harsh, but he worked hard himself and he wanted and expected everybody else to work as hard as he did. He was so anxious to have his students succeed that he seemed to feel hurt when there was anything like lack of interest on the part of any student in his work. He just could not understand why anyone would not work to improve himself when opportunity presented, and yet he extended the helping hand and gave constructive aid to thousands. The seriousness with which he viewed the necessity for hard work and study is indicated in the rules and regulations laid down for the students at Tuskegee. They were subject to strict, almost military discipline, the regulations providing for "regular bathing," attention to clothing, and similar matters.

The students were subjected to inspection and were expected to not have a button missing from their clothing. In the dining room the young women and the young men sat down together, the young men on one side of the long tables, the young women on the other.

No matter where they were at work, whether in the fields, in the stables, or a building in course of construction, in the blacksmith shop, or in the laboratories, the students were expected to present themselves with hands washed, faces cleaned and hair brushed when they came to dinner. And they were given a limited period in which to make their toilet. Moreover they were compelled to pay that deference to ladies which is al-

ways expected of gentlemen—they waited standing until the young women were seated before they took their chairs.

A PERFECT GOOD SPIRIT PREVAILED.

And the young women acted as hostesses. There was nothing stiff or cold about the atmosphere. A perfect good spirit and understanding prevailed, but every student was compelled to observe good form and manners. These things reflected his personal views as to what was needed in training young people who had been raised in an environment which in most instances was marked for its absence of anything that savored of form.

In the early days Dr. Washington gave personal attention to many such little details, but in the closing days he became the real executive and depended upon his assistants and instructors to get the desired results. He showed rare ability to judge men and he secured for the heads of his departments the very best material he could lay his hands upon. In administering the affairs of Tuskegee, as in other lines of endeavor, he was a prodigious worker. He could keep a dozen stenographers busy day after day and be perfectly familiar with all the details of the business that was being transacted.

He reduced nearly all of his speeches to writing, and sketched ideas on the trains, or in his hotel, or when waiting to receive some visitor—everywhere and in the most unexpected places he would be found at work. His contributions to literature were in the largest measure outlined or prepared in this seeming disconnected way, yet his thoughts tended in one direction. He had one great problem before him and on his mind. It was his all absorbing thought—the amelioration of his race. So his efforts were in the finality concentrated.

He had a rugged constitution and was regarded as a man of

great power, but it is doubtful if any other man could have withstood the terrific struggle, mental and physical, to which he subjected himself without cessation for a period of almost half a century in a life that extended but a few years beyond those measures of time. Beyond question Booker T. Washington wore himself out in the service of his people, his country and his family. His friends and sincerest admirers recognized this, and it is significant that General Samuel Armstrong, the founder of Hampton Institute, did the same thing in his unselfish efforts to educate and lift up the colored race.

TO INFLUENCE CONTRIBUTIONS.

The fear that Dr. Washington would wear his life out and deprive the country of his services prematurely was used as an argument by some of the speakers at a meeting held in New York in 1899, to influence contributions to endow Tuskegee. Rev. W. S. Rainsford, rector of St. George's Church, in this connection said, "It is our duty to do for this man what we failed to do for General Armstrong. We allowed him to go around the country begging until it killed him."

Though Tuskegee received liberal support and the necessity for Dr. Washington's begging and struggling for money ended, he continued to carry the burden of the executive work upon his broad shoulders until about the first of November, 1915, he was found to be suffering from a nervous breakdown and was removed to St. Luke's Hospital at Amsterdam Avenue and 113th Street, New York.

He had been suffering from severe headaches for about a month prior to his removal to the hospital and was taken to Dr. W. A. Bastedo, of New York, for examination, at the suggestion of Seth Low and William G. Wilcox, trustees of Tuskegee Institute. He was found to be worn out. There was a notice-

able, hardening of the arteries and he was extremely nervous. He realized that the end was near and requested to be removed to his home. "I was born in the South, have lived all my life in the South, and expect to die and be buried in the South," he had frequently remarked to his friends, and after it was ascertained that his vitality was almost exhausted, he was returned to the scene of his beloved institution and his peaceful home. The immediate cause of his death within a very few hours after his arrival home with arterio-sclerosis (hardening of the arteries).

PROFOUND AND UNIVERSAL EXPRESSIONS OF SYMPATHY.

The death of few men in public life brought forth such profound and universal expressions of sympathy, and the mourning in the colored homes throughout the country and particularly in the far South, was something away beyond empty words. Those who knew what he had done for the negro—and there are few who do not—felt in the death a personal loss, and they will find that the loss is greater as the period of his absence increases.

There were thousands who disagreed with him as to methods and in principle, but his enemies, strong in their own convictions, paid him the tribute he deserved.

"For many years I enjoyed the personal acquaintance and confidence of Dr. Booker T. Washington," wrote Charles H. Brooks, in the *Christian Review*, in a tribute to the great educator. "In the work of the National Negro Business League we were officially associated, hence I had many opportunities to study the private character of Dr. Washington.

"His public career has been discussed in all the great daily newspapers of this country, and it seems to be universally con-

ceded by the editors of white papers that Dr. Washington was the greatest natural born leader his race has produced in fifty years.

"Mr. Editor, you have asked me for my personal opinion of Dr. Washington, and I repeat now what I have often said to him in private. I did not agree with him in all his views upon the race question. Some of his plans and methods in presenting our interests to the dominant race did not meet with my approval, but the 'ends justified the means.'

CONTINUED FIRM FRIENDS.

"Notwithstanding our difference in views on public matters, we continued firm friends down to his death. He differed with men, but he did not hate them. That proved his greatness of character and strength of intellect.

"He was not a haughty and selfish spouter, boisterously strutting around and boasting about his power and influence. Dr. Washington gave his wonderfully creative mind to the greatest constructive work of his people as meekly as did the Man of Nazareth, who went about doing good.

"The whole nation owes a debt of gratitude to the most illustrious and useful man this race has ever produced. His heart was always right. His work will endure and ensue to the good of his country, while his soul rests with our Saviour in that Eternal City.

"I cannot say more, because my heart is full of sorrow at the loss of my personal friend, the benefactor of his people."

While simplicity marked the funeral of the great "Black Man of Tuskegee," on Wednesday, November 17, 1915, more than 8,000 persons assembled at the Institute which he builded to pay respects to his memory. There were prominent men in all walks of life, negroes and whites, hundreds of students

who had received training at his hands to go out into the world to spread his doctrines, aged colored farmers who had benefited by his teachings, mothers who through his influences exerted on their children were made proud and happy, business men, men of the cloth, teachers, workers and even little children who had been taught to revere him.

The services were conducted in the pretty little chapel of the Institute into which not more than half of those who came to pay their respects were able to find their way. The simple Episcopal service, which was read, was punctuated by old plantation songs which Dr. Washington loved. Also a number of telegrams were read from thousands which were received from all parts of the country and even abroad.

The procession of mourners, which formed in front of the Administration Building, was headed by the Institute Trustees, the Executive Council of the school, members of the Faculty and a number of distinguished visitors.

CHAPTER XII.

A BLACK MAN'S EPITAPH WRIT IN WORDS OF GOLD.

FEW men in modern history have enjoyed greater confidence of the people of the Nation to which he belonged than did Booker T. Washington, and few during their lives have had the praise bestowed upon them which fell to the lot of this extraordinary leader of his race.

It is one of the human characteristics to minimize the accomplishments of men as they struggle forward in life. The pioneer seldom enjoys the full fruits of his labors. Too frequently does the world fail to return even a fair measure of credit for the things that man has done, but when he passes to the Great Beyond it rises and pronounces a Benediction in which he is praised for his smallest effort.

Just as he was the extraordinary man who rose from obscurity to the pinnacle of fame as an educator and the leader of the colored race, so Booker T. Washington proved himself an unusual mortal in that he won the plaudits of the world of men yet while he lived. His praises were sounded in the public places until at the end of his life's journey the entire country bowed in respect to his memory, and the great newspapers and journals, reflecting the opinions of men, added these comments in one grand symposium that constitutes his epitaph:

Short of the "Great Emancipator" himself, Booker T. Washington was the best friend of the negroes of the United States, and their own tenacity in holding to the path he hewed for them will be, in great measure, the test of their own ability to learn wisdom, and of the soundness of the method he adopted for the solution of one of the gravest of the problems confront-

ing the nation. Fortunately, the foundations he laid at Tuskegee were broad and deep; there are thousands of men and women trained under his guidance, inspired by his tolerant and practical spirit, who will carry on his work and keep alive his method. Washington's vital contribution to the solution of the negro question was the principle that if the colored people are to rise successfully from economic slavery they must learn to help themselves. And the natural corollary to this was the practical lesson that only by the work of their hands could they hope to make themselves useful and productive members of the community. He deprecated, and this made him some bitter enemies among his own people, the mistaken ambition which sought to raise individuals into positions for which they were either unfitted, or in which they would be forced into hopeless competition with the race which for generations had been their superiors in every social and mental attribute. But he insisted that there was a need for better trained labor in every department of human activity, that the negroes themselves were in urgent need of the skilled services that could be rendered by their own people, and that until that field was filled, the needless invasion of negroes into competition with white labor was only productive of racial jealousies and friction.

NEVER CLAIMED TO BE ORIGINATOR.

Doctor Washington never claimed to be the originator of the principles and methods for which his great school at Tuskegee became the chief exponent. He owed his own training to white initiative at Hampton, but it was his own energy and ability, his sympathy and understanding with his own people, his power to command the respect and support of Americans without regard to race or religion or politics, that bore magnificent fruit throughout the white Southland. It is not too

much to say that much of the industrial and agricultural growth of the negroes of that section is due to his inspiration and to the efforts of the men and women whom he sent out as missionaries of efficiency and common sense. His place will be difficult, if not impossible to fill, but his work will live after him; an imperishable monument to his broad vision, tolerant viewpoint and executive ability.—*Philadelphia Public Ledger*.

Comment on Dr. Booker T. Washington should not be based on the fact that he is dead; it must be predicated on the fact that he has been alive. For during his life Dr. Washington offered about the only practical solution of the negro problem which has been offered. There have been paper plans a plenty, and the doctrinaires are always busy.

DID EVERYTHING POSSIBLE.

But when the colored man was legislated into the rights of citizenship after the civil war, the doctrinaire had done everything humanly possible for him from the theoretical point of view. That the colored man did not in fact become a citizen, that his freedom and his equality were legal rather than actual, was not a deficiency in theory but a matter of fact. The temptation to those interested in benefiting the negro was to scold the whites for their refusal to recognize him. Race pride protested against Jim Crow cars, segregation in theatres, restrictions in residence.

This is precisely the kind of work Dr. Washington did not do. He seldom scolded the whites, and took his rebuffs with philosophy. Instead of calling upon the colored men to assert their rights, he set out to eradicate those negro characteristics which made it impossible for negroes to achieve rights. His idea was that they should earn their place in the community. The legal bars were broken down when the amendment to the

constitution was passed, but the human bars were not broken down. It was these bars which Dr. Washington attempted to demolish.

No laws can solve the problem of the colored race in America. More men like Dr. Washington may be able to do so.—*Chicago Tribune*.

In his autobiography, "Up from Slavery," Booker T. Washington described the humble beginnings of Tuskegee Institute in a "little old shanty and the abandoned church which the good colored people of the town of Tuskegee had kindly loaned us for the accommodation of the classes." During the thirty-four years which have passed since then, Tuskegee Institute has grown enormously. Beginning with thirty pupils, it now has about 2,500. It owns 111 buildings and 3,500 acres of land.

EFFECT OF TRAINING ON COLORED RACE.

But it is not upon these mere material manifestations of success and prosperity that the chief value of the institution rests. The measure of that value is the effect of its training on members of the colored race. Like the school at which he received his education, Hampton Institute, Dr. Washington made Tuskegee a normal and industrial school. He said: "In our industrial teaching we keep three things in mind: First, that the student shall be so educated that he shall be enabled to meet conditions as they exist now, in the part of the South where he lives—in a word, to be able to do the thing which the world wants done; second, that every student who is graduated from the school shall have enough skill, coupled with intelligence and moral character, to enable him to make a living for himself and others; third, to send every graduate out feeling and knowing that labor is dignified and beautiful—to make each one love labor instead of trying to escape it."

This ideal, steadily kept in view, has been realized. The effect of such training on the race of which Dr. Washington was a member has been markedly beneficial. When he was given an honorary degree from Harvard University, Dr. Washington said: "This country demands that every race shall measure itself by the American standard." With diligence, intelligence, energy and painstaking care, Dr. Washington sought to show his race what that standard requires. Now his earthly career ended, he has left a monument that will endure. As a builder of character, the essential element of good citizenship, he proved himself one of the most useful of Americans.—*Chicago Daily News*.

Botanists tell us that a mushroom, pushed up by the spirit of growth within it, can lift a stone weighing hundreds of pounds. Some boys are born with the same lifting power. Nothing can keep them down.

SLAVE BABIES ALL ALIKE.

No one looking at the little mulatto baby born on the Taliaferro plantation in Franklin County, Virginia, in 1857 or 1858, could see any difference between him and any other slave baby born that year. There was something in him, however, which made it possible for him to push his head up through all the heavy burdens of centuries of ancestral slavery and economic dependence until he stood on a level, so far as achievement is concerned, with the great men of his generation.

He worked in a furnace when he was a small boy, and was occupied from early morning till late at night. The boys with him had no ambition beyond working as laborers for the rest of their lives. But this boy had something besides a wishbone in his back. He got some books and learned to read. He arranged to go to school a few hours in the morning and made

good use of his time. He heard of Hampton Institute, opened for the education of such as he, and he made his way there, arriving with fifty cents in his pocket. He worked for his board and worked for an education at the same time, and in the course of a few years became a teacher in the Institute. When some people in Alabama wanted to organize a school for educating the negroes they journeyed to Hampton for a man to take charge. This young teacher was the only one there qualified to take the place. He went to Tuskegee and began to work for the elevation of his race, not to make scholars of them, but to qualify them for greater industrial efficiency. His efforts commended themselves not only to his race, but to patriotic citizens interested in solving the problem of the South, and the school grew till it now has 1,500 students and the respect of North and South.

OVERCAME ALL HANDICAPS.

Booker Washington was one of the great men of America because he proved that he could overcome all the handicaps that poverty and ignorance had put upon him at his birth and because he was able to see that what his race needed was industrial rather than scholastic training.

Every whimpering youth who says that he has no chance to get on ought to read the story of this negro and then go and blush for shame at his own incompetence. *Phila. Ledger.*

Booker Taliaferro Washington was a great American. So great was he, indeed, that it will take a long vista of time to place his life in its proper perspective. What he did and what he tried to do reach too far into the past and too deep into the future to permit a verdict now upon his work and his vision.

To us to-day, however, both vision and work seem to meet the tests imposed by life upon the influences which in the long

run affect it most vitally. They did not comprise the radical views of the needs of the negro's struggle upward. They did not start out with the itinerant and uncompromising demand that negro equality be instantly recognized by the South. They did not accept the idea of radicals like Dr. W. E. du Bois that the position of the negro in America is due not to a race distinction, but to a social prejudice left from the name of "slave." Nor did they include the du Bois belief in a militant upholding of the negro's right.

INDUSTRIAL EDUCATION.

Booker Washington turned resolutely away from such great theories and as resolutely faced lesser actualities. He sought the upbuilding of his race not by propaganda and assertion of "rights," but on the sound and simple basis of industrial education. It always seemed to us that he was quite willing to let the question of negro equality in a social sense take care of itself when once the negro himself had become a sound economic unit, living in thrifty households where self-respect was possible and carrying on successful enterprises that compelled the business respect of others. If the 10,000,000 American negroes could, in the aggregate, be made nothing more than a sound farming class, owning their own homes and not existing merely as "cotton labor," it seemed to us that Dr. Washington could rightly have felt he had put the feet of his race upon the first rung of the ladder.

This vision in the end comes pretty nearly around the circle to meet the vision of the more radical thinkers. After all, the solid, unromantic things of life, like prosperity and efficiency, even within a limited field, are the materials which build respect for men among other men.

It was in this practical way, too, rather than in the extreme

intellectual way that Dr. Washington opposed the race lynchings which have so long disgraced the South and part of the North, including even our own State of Illinois. He did not start out by bitter denunciations of these tragedies, as well he might. On the contrary, he attacked them thru the cool and impersonal presentation of facts. He gathered statistics of lynchings from year to year. He analyzed their causes. He was the first to bring to the general knowledge of the country that these killings were not due entirely, or even in the majority, to the one "unforgivable crime" in Dixie.

DID THE COMMON-SENSE THING.

Dr. Washington did the common-sense thing that was nearest to hand. He did it as a coal miner in West Virginia when he first heard of the Hampton Institute which General S. C. Armstrong had had the true statesmanship to found to develop the freed negroes into agriculturists and teachers. Washington walked all the way to Hampton, worked his way through the college as a janitor, and then, when he had completed his education, turned the Hampton idea into the Tuskegee Institute. From a little collection of shacks this school for the manual training of negro boys and girls has grown to an institution with a plant and endowment of over \$3,000,000.

Nor is this all. From Tuskegee other negro industrial colleges, like Snow Hill and Utica, have sprung. From Tuskegee has come, too, this splendid new idea which Mr. Julius Rosenwald of this city has financed, the establishment of little schools for colored children in the rural districts of Alabama. Some seventy of these already have been established, and, as Mr. William C. Graves said in *The Post*, yesterday, they have changed the faces of whole neighborhoods from shiftlessness to thrift.

Dr. Du Bois (*Editor of "The Crisis"*), the leader of the more radical group of negroes, has a fine mind and an unquestioned sincerity. He, doubtless, has his place in the movement of uplifting his people. But, in our judgment, the more the country understands the work of Booker T. Washington, the higher will its estimate of him rise.

SEEKING CONCILIATION.

To wage a military campaign for the rights of the negro, as Mr. du Bois is doing, appeals to the sympathies. But we believe that the verdict of time will give to Dr. Washington the palm for the greater accomplishment in seeking conciliation rather than the deepening of hatreds, in bearing wrongs with infinite patience instead of breaking out in revolt against them, and in making his people intrinsically worthy of the things denied them.

Much as Booker T. Washington did not fulfill his ideal, his work had really but just been begun. Not only as a memorial to him but also as a duty to the republic should his fellow citizens, black and white, take upon their shoulders the responsibilities of continuing and strengthening the school at Tuskegee. Here is a monument that will serve us all in serving his name. *C. Post.*

The death of Booker T. Washington is a national misfortune, for his life was a national benefaction. He stood head and shoulders above any man of his race, and his towering figure for more than a generation was a pillar of fire to light his people out of the darkness of ignorance, indolence and error. He was the Negroes' wisest, bravest teacher and leader.

He saw as none more clearly the black man's shortcomings and possibilities, his needs and his hope. He devoted his life—every day of it, every energy of it—to bringing the descendants of the slaves to see these things as he saw them, to setting

their feet upon the one path that opens their way to real freedom, material independence, respected and self-respecting citizenship. His work, great in its purpose, great in its results, was monumental. Now that he has laid it down, may there be others as able, as devoted to take it up. But where are they? —*Louisville Courier-Journal*.

DESERVED RESPECT OF CONTEMPORARIES

Dr. Booker T. Washington earned and was entitled to the respect of his contemporaries. He saw dimly at first, but more surely as time passed on, the possibility of providing such education for the colored youth as would make the recipients of it of benefit to themselves and to the generation in which they lived.

The great thing Dr. Washington did, the most useful thing, was to teach that all labor is honorable. The Tuskegee Institute work is based on that principle.—*Mobile Register*.

Booker T. Washington was the greatest Negro that ever lived. Washington was great for a number of reasons. His life was a life of service to his race in particular and to the white race incidentally. He was the most wholesome influence that ever fell upon the Negro race from within. He did not teach a false and hopeless doctrine. He taught the virtue and power of labor, he counseled his people to stay in the South, to keep clean, to be honest, to be thrifty and acquire homes; he taught them to look upon the white people of the South as their friends; he inveighed, in his speeches and writings, against social equality, by his integrity of purpose and the rectitude of his conduct.

Washington had more influence among white people than any other Negro that ever lived. He caused the Negroes' understanding of his true relation to the dominant race to

be restored; he caused the white race to think more sympathetically of the Nergo race.—*Montgomery Advertiser*.

Booker Washington's death is a loss to the Negro race, to the South and to the nation. Unquestionably this man in his nearly sixty years of life accorded him accomplished more for his race and section than any other colored man who has lived.

His theory of the solution of the race problem was practical.—*Chattanooga News*.

He was born a slave. He obtained an education by extraordinary efforts and sacrifices. He died one of the foremost educators in the country and the highly respected friend of many of the most eminent white men.

GREATEST MAN OF HIS RACE.

He was the greatest man of his race because, far and beyond any other man born in this country of African descent, he recognized what was essential to the advance of the negro. It was property. All civilization rests upon an economic basis but not all white men recognize this, and few black men do. Dr. Washington alienated many of the more prominent men of the negro race because he put this economic consideration first. He was not infrequently declared to be a traitor to his race because he refused to talk about social equality and political rights, and kept steadily teaching his people how to get good wages, to raise a pig, to get more than one bale of cotton from four acres, and to acquire the ownership of the land they tilled. He was accused of irreligion and of gross materialism because in season and out of season he kept hammering into the minds of the colored people the idea of thrift. He did not sacrifice religion; he was no materialist and he was not indifferent to social and political equality, but he was profoundly impressed

with Poor Richard's experience, that when he had a pig and a cow, his neighbors bade him good morning.

Booker T. Washington put his whole philosophy of the elevation of the colored people of the United States into his dictum that it was more important to a negro to be able to earn \$3.00 a day than it was to be able to spend \$3.00 of an evening, taking his wife to the theatre. This infuriated many of his people, and he was often badly treated by them and sometimes he was nearly mobbed. They wanted to attack a proscription of his race that excluded them from the best seats in the theatres.

SOCIAL AND POLITICAL EQUALITY.

But Dr. Washington understood perfectly well that the negroes could assume social and political equality with the whites only after they had attained economic equality. He put first that which must come first in the order of time, and by so doing he won friends among the influential white men of the South, and did very much to undermine race prejudice. He taught self-respect to the negroes. While some other educated men of his race were eating their hearts out because of the discriminations they suffered on account of their color, Booker T. Washington went around telling people he was proud of being a negro and teaching the negroes how to become independent of the white people; to have their trades and farms; to do good work and get good wages and save a good deal of their money to put into land and buildings and stock.

It was only by becoming economically independent that the white man became politically independent, and Dr. Washington was discerning enough to see that, and forceful enough to press it constantly upon his people, and no other man has done as much as he did to make the colored man a self-respecting and a respected member of the community.—*Philadelphia Record*,

Industry and thrift were the gospel of this leader, and he preached and practiced it with a vigor that could not fail to win. He caught the inspiration at Hampton and was among the first of American negroes to see, in the large way, that the equality for which his race ought to strive was economic, not social. He knew that talking about equality was not the way to get it, but that it had to be earned. Land to till, stock to raise and money to put in the bank and take care of for the rainy day, that was the doctrine and method of progress that Dr. Washington believed in and taught many of his people to follow with success.

A MONUMENT TO HIS MEMORY.

Tuskegee Institute is as fine a monument as any man, white or black, could wish to leave behind for the perpetuation of his name, and it is due to the indefatigable labors of Dr. Washington that it was erected. Starting with a modest little building—little more than a shack—it is one of the most notable educational institutions in the South and shares with the famous Hampton Institute, where its founder was schooled, the distinction of leading the negro people in their search for civic, moral and economic ideals.—*Evening Bulletin, (Philadelphia)*.

The death of Booker T. Washington has removed one of the most remarkable men of the country and the time in which he lived; one who has done a great and much-needed work, and one whose place it will be difficult to supply.

Booker T. Washington recognized the real needs of the Southern Negroes in the matter of education and training as no one attempting that important work had done before him, and he has accomplished more in a practical way for the advancement and uplift of the race than has come from any other source.—*Nashville Banner*.

Dr. Booker T. Washington, the greatest leader the Afro-

American race produced since the death of Frederick Douglass, is no more. All that was mortal of this great man was consigned to Mother Earth at Tuskegee, Ala., within the shadow of his greatest monument, Tuskegee Institute. The race, as well as nation, mourns his demise and feels that a great leader has fallen, his work all too soon brought to an end. Inasmuch as we all feel that a great personality has been removed from our midst, we believe the influence of the great work which was started at Tuskegee and has spread even beyond the bounds of his native country, will continue to radiate and develop as the years come and go.

A GREAT AND HEROIC CHARACTER.

Dr. Washington was a great and heroic character and was a champion not only of his own race, but the white race as well. The writer enjoyed the personal acquaintance of Dr. Washington from the first time he visited Philadelphia, in the year 1895, to the time of his death, and was impressed with the fact that the great burden of how best to improve the economic condition of the race with which he was identified seemed to weigh heavily upon his heart. His greatest ambition was to secure a sufficient sum to endow Tuskegee Institute, which would enable him to devote more time and attention to other phases of our race problem.

The writer believes, like the thousands of others scattered throughout the country, that had Dr. Washington been relieved of some of this great responsibility his young manhood, so filled with hopes and ambitions to witness the fruition of his great work, would not have been brought to so brief a termination.

We, with the thousands everywhere in this as well as foreign lands, mourn the death of our great leader and champion,

Dr. Booker T. Washington.—*Abel P. Caldwell, in the Philadelphia Courant (colored).*

The frozen fingers of death have done their deadly work to one of the mightiest sons of Ham. It is not only a family in mourning, but an entire race bow their heads in the deepest sorrow in the death of one of the greatest characters born of woman. Among the noblest benefactors of mankind, whose names are enrolled in the hall of fame, none can shine with brighter lustre than that of Dr. Booker T. Washington.

NOT EXCELLED BY THE GREATEST.

Hannibal won his distinction upon the battlefield as a patriot defending his country. Ceasar won his fame by beating back his personal enemies and conquering armies which opposed him. The success of Alexander the Great as a conqueror caused him to weep because there were no more known foes to give battle. Napoleon's ambition made him a mighty Emperor who changed the map of Europe. Washington, the father of our Country; Grant, the hero of Appomattox; Lord Nelson and Dewey, mighty heroes of the high seas; none of these in the galaxy of the world's mighty heroic conquerors excels the deeds and achievements of the slave-born son for whom now a race mourns. An enemy more formidable than the snowcap Alpine heights, an enemy more dreadful than the bleeding winds of Moscow; a stream wider than the Rubicon, a fleet more terrible than that which Dewey faced in Manila Bay; an army more forcefully entrenched than that which Grant met at Appomattox.

Booker T. Washington, the hero for whom the race mourns to-day, met at the door of the log cabin in which he was born fifty-eight years ago and conquered the most powerful evils which confront humanity: Poverty, ignorance, vice, supersti-

tion and race prejudice. With the courage and soul of which only great men are made, this ebon hued lad overcame them all. With bare feet and eyes turned toward the rising sun, he fought his way and lifted a race as he climbed. Presidents, kings, emperors, statesmen and lords paid homage to this unusual man of valor. There may be those who did not always agree with his policy and public utterances but even his most bitter opponent must admit there were none like him. No one knew his race better than he, no one studied the needs and solution of its problems more unselfishly than he, no one's counsel and advice were more reasonable and logical than his.

AN IRREPARABLE LOSS.

Our loss as a race is irreparable and our denomination has lost its greatest layman. The *Christian Review* and its many thousands of readers extend their deepest sympathy to the stricken family and a mourning race.—*Christian Review (colored)*.

The whole community is the poorer for the death of Booker Washington and the loss to the race of which he was the son and the most distinguished representative is immense and irreparable. In many respects Booker Washington was an extraordinary man and he was so to a very notable degree in the combination which he presented of qualities which are seldom found united in the one personality. By virtue of the aspirations which he entertained and of the projects which he cherished, he was a good deal of a visionary and enthusiast and yet he never fell into the error of attempting more than there was any reasonable hope of accomplishing.

He was a level-headed, far-sighted, sagacious man, who under all circumstances very well knew what could and could not be done and who had patience enough and sufficient philosophy not

to become dissatisfied or discouraged because he could not make more rapid progress toward his goal. He had no illusions about the formidable character of the obstacles which it would be necessary to surmount or as to the seriousness of the difficulties which would have to be overcome. He knew that only by degrees could the ends at which he was striving be attained, and, having counted the cost at the outset, he lost no part of his cheerfulness or confidence in the payment of it.

HIS INFLUENCE REMAINS.

A great vacuum has been created by his departure, but much of the influence which he exerted will remain. His achievement had a value which it would be difficult to exaggerate, and in the field to which it related it revealed possibilities of development which none had imagined, and which many had denied. It freshly exemplified the potentialities of faith. Booker Washington had faith in his people and faith in the sympathy and support of the American public, and of this faith his life-work has furnished an impressive and convincing vindication.

He is gone, but his example, his precept, his great conception remain, and of him as of another it may be said that "his soul is marching on."—*Philadelphia Inquirer*.

Probably no man of his generation has done more to solve the "negro problem" than did Dr. Washington. Still radical negroes lately have criticised their famous leader as a "compromiser." They felt that the Tuskegee influence was not supporting the downright demand for "social equality." The critics belonged to that group, white and colored, who were the spiritual heirs of the extreme abolitionists.

This antagonism has been muffled on account of Dr. Washington's great popularity. Washington may have been a com-

promiser. Every man has to choose his battles. He has to lose some points in order to gain others. The man who doesn't compromise lives in a vacuum. Compromise is the price of leadership.

One of the leading sociologists of the country effectively described the split in this manner:

"Washington is farther removed from slavery than his radical critics," said this authority.

"The critics call attention to the wrongs the negroes suffer and expect the decent white man to put a stop to the wrongdoing. That is all right, but it is the slave attitude—noblesse oblige.

TO BE INDEPENDENT OF FAVORS.

"Washington, on the other hand, told his people to become so strong industrially and economically that they would not have to ask favors, even for justice. That is the free attitude. Washington was farther along the road than are his critics."—*Chicago Record-Herald*.

Tribute of Dr. Talcott Williams, head of the Pulitzer School of Journalism, of Columbia University:

"Booker Washington, like Benjamin Franklin, will grow greater in the minds of men with every year which separates them from his life. Like Franklin, he believed in the fundamental virtues, industries, thrift, prudence and equal opportunities. He was careless of rights as long as there were duties to be done, aware that every man who does his full duty in life will have every right he deserves and desires. No race in history at the period of its development has had a greater leader, and he will live among that small group of great Americans who are necessary to make their land great. Without the bounds of this land he has revolutionized the method and manner of developing backward people. His influence is left and

his teachings followed wherever the world over men are called to raise those who are in the rear of civilization to its front ranks."

Tribute of Col. Theodore Roosevelt:

"I am deeply shocked and grieved at the death of Dr. Booker T. Washington. He was one of the distinguished citizens of the United States, a man who gave greater service to his own race than ever had been given by any one else, and who, in so doing, also gave great service to the whole country."

Tribute of Julius Rosenwald, Chicago:

"In the passing of Dr. Washington this country loses one of its foremost educators. He earned the everlasting gratitude not only of his own race, but the white race. I know no nobler character than he possessed."

State Commissioner of Education Calvin N. Kendall, of New Jersey, telegraphed to Mrs. Booker T. Washington:

"To you is expressed the sympathy of the educational department of the State of New Jersey, including my own deep sense of personal loss. For many years your husband has been one of the most conspicuous leaders in education in the country, nor was his influence confined to the education of his own race. I believe that the memory of his eminently useful life will be a consolation to you and yours and increasingly so as the years go on."

So from every section of the country and every walk in life may be gathered the written or spoken words of men to evidence the everlasting respect which the world held of "The Man of Tuskegee."

CHAPTER XIII.

IN MEMORIAM.

IN the days that followed the passing of the Moses of his race, his praises were sung by the lips of thousands, irrespective of race, creed or color. But few movements carried with them as great tribute as that which was marked by a memorial evangelistic service held in Philadelphia during a period beginning with November 28, or a fortnight after Dr. Washington's death. The services were conducted by Inman A. McKenny, of the National Bible Institute, and the significant point is that the purpose was to arouse interest in the establishment of a vocational training institution for negroes.

Thus again was the work of Dr. Washington as an educator accorded the recognition which it deserved. The meetings were held in the Varick Memorial Institutional Temple, Philadelphia, and the meetings were marked by enthusiasm. A committee of more than one hundred men and women, prominent negroes and white persons, constituted a committee which worked to make the revival a success.

In Chicago, on the day of Dr. Washington's funeral, the negro business men of the city and suburbs paid tribute to his memory by closing their places of business between the hours of 10 and 11 o'clock—the time of the funeral.

The suggestion for this movement was made by R. S. Abbott, editor of the Chicago Defender, who suggested also that the negro business men and residents display pictures of Dr. Washington in their windows. Incidental to this, memorial services were held in several of the colored churches in Chicago, as they were also in Philadelphia. New York, Baltimore, Wash-

ington and Charleston, W. Va. In his own community a special service in charge of Seth Low, of New York, was held and a movement was started to raise a fund for a \$10,000 monument to be erected to his memory.

In the *Christian Review* (*colored*) following his passing, there appeared this tribute from J. C. Asbury:

"When Dr. Booker T. Washington died at Tuskegee, there disappeared from among us the most inspiring figure in all human history. No other man has ever risen from such dense ignorance, absolute poverty and discouraging surroundings and reached the heights in achievements, affectionate regard and public confidence as he.

FROM A HOVEL TO LEADERSHIP.

"From an almost naked slave child in a hovel with a dirt floor to leadership in a system of education which is sweeping the entire civilized world, to the adviser of Presidents, the confidant of leaders of the world's thought and action, the guest of royalty, the mainspring of the hope and aspirations of ten millions of Negroes in America, and the quickening of the faith of the oppressed of every race and clime in their own ability to do something and be somebody. The man who becomes hopeless soon dwindles and dies. As with men, so it is with races.

"When Dr. Washington began his public career, he realized that embittered by practical disfranchisement, the denial of their civil rights, mob violence and lack of educational facilities, the Negroes of America were becoming hopeless and pessimistic. Like a good physician, he understood the condition and applied the remedy. He pointed the way out, kindled anew the flame of ambition and hope, and brought the most important lesson that any man, race or nation can learn—that the

forces that make for our welfare, happiness and successful endeavor come from within rather than without.

“ That man who fully realizes that, while others may point the way, he alone must travel it if he would reach the goal of success, has more than half solved the problem. Like all great men, Dr. Washington was simplicity itself and never thrust himself on the attention of the great, but rather sought the humble, despised and neglected that he might help in giving them their chance.

ALWAYS KEPT HIS FEET ON THE GROUND.

“ To use his own expression, amid all his honors and distinction, he always ‘ kept his feet on the ground.’ No greater tribute can be paid to him than to say, ‘ He lived and died for others.’ ”

Again in the Christian Recorder (colored), the official organ of the A. M. E. Church, under date of November 18, and coincident with the announcement of Dr. Washington’s death, Rev. S. C. Churchstone Lord, of St. Paul’s A. M. E. Church, Port-au-Prince, Haiti, made an appeal for industrial training in the islands, along the lines established by Dr. Washington. The missionary discusses the Haitian situation at length, reflecting the same views that Dr. Washington advanced, and said in part:

“ In my efforts at studying the people and enquiring into the phases of their activity the thought has forced itself upon me, that it certainly ought to be clear to the observant business men of this and other West Indian Islands, especially to those interested in the development of the islands’ resources and industries, that a vast amount of material in the field is being minimized in its usefulness for the want of proper training for an industrial activity.

“To-day there are thousands of young men and women in the West Indies, with energy and willingness, and with physical equipment sufficient to make them efficient workmen in the industrial field, who were pecking themselves away, being consumed with a vague notion of life, solely because they have not had that training which will inspire them to engage in some enterprise, outside of the professions and clerkships, which in itself would contribute to the industrial development of their several communities.

DETRIMENT TO CIVIL AND INDUSTRIAL PROSPERITY.

“It can be readily observed by any one visiting these islands that those whose hands are not soiled by trade seem to have a stronger claim to respectability and favor than others. This attitude on the part of a large majority is a detriment to civic and industrial prosperity in the West Indies. The aristocracy cannot hope to find lucrative positions for all their sons in the offices of the government, or in the stores, nor secure for them fat fields for exploitation before the Bar. The professions cannot absorb all of them. An overweight of professional men will wreck the balance-wheel of business and bankrupt the government of any country.

“A decided aversion to farming is noticeable among the West Indian people. Even those gaining comfortable support thereby would turn aside at any given opportunity to less remunerative occupations. Thus the rising young men do not trouble themselves with any ideas of industrial or agricultural development; and what should, under ordinary circumstances, be a source of wealth to the natives is left prey to the commission merchants of foreign countries who impoverish the native proprietors by various means in their powers.

“This aversion is due, no doubt, to the punitive idea with

which industrial education is so emphatically associated in the government institution for the reforming of youths and its specific relation to agricultural labor in the West Indies. A large majority of the people believe that to be separated from agricultural labor and from 'trade' is about the same as being far removed from Africa and slavery.

"It is admitted on almost every hand that agriculture has a respectful place among the great nations of the earth. It is the bone and sinew of empires. As a branch of labor, agriculture contributes to the life of the individual and the nation; therefore, it should not be lightly regarded, by any, nor should any government fail to equip a large proportion of its citizens in this important branch of industry. That people who are unable to produce industrial giants—farmers or prodigious influence—is not worthy of a place in history.

A SCIENTIFIC OCCUPATION.

"Agriculture is not now regarded as a drudgery by the more enlightened nations. It is a scientific occupation. The original savage knew nothing of agriculture. It is not such a long time ago that men began to gather seed for food and saved a portion of it for next year's crop.

"The one great need is vocational schools, with the government making admission to the colleges and high schools and also making courses in said vocational schools. The old system of apprenticeship obtains in the West Indies up to the present day. The people are slow to discover its drawbacks.

"By this system of apprenticeship, it is true, many young men have become fairly good mechanics, but their knowledge of the trades has been secured at the expense of their intellectual development, thereby incapacitating them to be classed as master-minds and constructive forces in the development of

their several communities. What a vast amount of raw material, capable of being turned into the finished product, has been thereby lost to civilization!

“By reason of an impoverished state of affairs, owing to a lack of education for proper co-operative industrial effort, young men who have succeeded in receiving some degree of intellectual culture have been lured away by news of the American ‘Eldorado.’ They betake themselves to the United States of America, thereby shirking the responsibilities for the development of their home and country, and increasing on the other hand the magnitude of the labor problem in another country, which country can never wholly assimilate them, while their sympathies and interests—because of racial antipathy—remain divided.

BOOKER T. WASHINGTON'S IDEA.

“Now that the Americans have undertaken to look after the industrial and economic development of Haiti, it might not be out of harmony with the intentions of the authorities in America to suggest the establishment of an industrial school after the Booker T. Washington idea, having a Tuskegee graduate as principal, assisted by Haitian and colored American instructors.

“It is known also that the State of Ohio's support of the industrial department of Wilberforce University has advanced beyond the experimental stage, and seeing that the denomination to which this college belongs has a church organization in Haiti, the authorities at Washington could very well secure the assistance of one or more of the Educational Foundations in securing \$50,000 for the establishment of an Industrial School in Haiti under the direction of this Negro church, thus showing their good faith to Haiti by helping in these necessary fundamentals for the future of this people, as well as giving to the

colored people in America the opportunity to manifest the spirit of helpfulness, which I am sure they have for their unfortunate brothers here.

“One-half of this fifty thousand dollar donation would go towards the purchase of an experimental farm some distance from the City of Port-au-Prince, and the erection of dormitories, the remainder being so invested as to meet the cost of management. I repeat this would serve as an earnest of America’s best intentions for this weak Republic, whose troubles have aroused the sympathies of all liberty-loving white men, throughout the world.”

As indicating how effectively Dr. Washington builded the organization which he left to carry on the work he started, the following comment, which appeared in a Mobile newspaper a fortnight after his death, is reproduced:

SPIRIT OF THE DEPARTED LEADER.

“While the principal and founder of Tuskegee Institute peacefully sleeps beneath an unpretentious mound of brick and stone, with elevated urns, growing evergreens, standing as sentinels at head and foot, built between the chapel and the little Institute Cemetery, the spirit of the departed leader seems to be everywhere and moving everything at Tuskegee Institute. It does not appear that Booker T. Washington is dead. It is hard to realize it.

“Fifteen hundred students from thirty-two States and nineteen foreign countries, operating forty-two industries under one hundred and eighty teachers, march as usual to the dining hall, the chapel and to their respective studies and industries. Warren Logan, treasurer and acting principal, is busy with his double responsibilities; Emmet J. Scott, secretary of the school, with tireless efforts, is dispatching replies to hundreds of unan-

swered letters addressed to Principal Washington; J. H. Washington, superintendent of industries, is directing the multifarious affairs of the marvelous plant with the precision that characterized his duties and responsibility during the long period of his brother's wonderful career. Indeed, the team work of the school seems to be unimpaired.

“The only evidence seen of the death of the great principal is in the crepe of mourning at the door of every heart, student and teacher alike, and in the spontaneous efforts of every one to do homage to the memory of Dr. Washington by promoting the Tuskegee spirit and by faithfully discharging his respective duties as if the great wizard was present in flesh. It is only necessary to say: ‘This is what Mr. Washington wanted to be done,’ and it is gladly and faithfully done. The spirit of Dr. Washington permeates and inspires all the activities of the school.”

CHAPTER XIV.

“AND IT CAME TO PASS.”

SINCE the achievements of Booker T. Washington cannot be separated in their relation to the race to which he belonged, the development of the negro and the South—it is fitting that some reference should be made to the success attained by other members of his race, which makes for proof that he knew what his people could do. Not all of the advancement of the race is attributed to the work of Dr. Washington.

There have been other men, some of them negroes born in slavery, who, like Washington, lifted themselves by sheer force to commanding positions among their fellow men, winning recognition from the white race. Some of them accomplished things without education or special training. As furnishing food for thought and a basis of comparison, as well as throwing some light on the capabilities of the African, a few brief biographies are given.

Bishop Richard Allen, who was the first head of the African Methodist Episcopal Church, and founder of the faith among his people, began his ministerial career when at the age of seventeen, and so impressed his master with his eloquence that he allowed the youth to preach to him. He was ordained a deacon in the Methodist Church in 1799 by Rt. Rev. Francis Asbury, but withdrew and organized the colored church of which he became the first Bishop. It is a matter of history that he withdrew from the church which he originally entered because of what he deemed “discrimination” at a time when it was not deemed wise to question the white man’s commands or desires.

Bishop Henry McNeal Turner was a living exemplification of Dr. Washington's theory that, in a majority of cases, the negroes who occupied commanding positions in national or community life during the last generation had learned a trade in the slave days. Turner was born in Newberry Court House, South Carolina, in February, 1833. He was free born, but was bound out to labor in the cotton fields and to the blacksmith's trade until manhood.

Like many of the older generations of colored men, in his craving for an education he secured a spelling book and with the aid of white boys of his acquaintance, he learned the alphabet and how to spell words of one and two syllables.. He got no further until his mother employed a white woman to teach him. This aroused the neighbors and his instruction was interrupted.

HE LEARNS TO READ.

He finally secured work in a lawyer's office at Abbeyville Court House, and there he learned to read and pursued his studies. He went to New Orleans and later to Baltimore, where he had charge of a small mission and continued his studies under private teachers. He had joined the Methodist Episcopal Church early in life and was licensed to preach before the war. During the war he was appointed United States Chaplain by President Lincoln. Following the war he taught, preached and worked to build up schools and churches. In 1872, he received the degree of LL. D. from the University of Pennsylvania, and in 1880 was ordained a Bishop of the A. M. E. Church.

Andrew Bryan, the founder of the Negro Baptist Church at Savannah, in 1788, was a slave and was publicly whipped and several times imprisoned for preaching his doctrine. His persistency, however, won for him the promise of the civil authori-

ties to not molest him and his meetings were continued under restrictions. His master finally gave him the use of a barn at Brampton, three miles from Savannah, in which to hold services, and in 1792, the church began the erection of a building. The city of Savannah donated the lot for the purpose. The lot still remains in the proud possession of the church.

The first negro physician in the United States was James Derham, who was born a slave in Philadelphia, in 1767. He learned to read and was employed by his master in compounding medicines. He became very skilful and, after having been sold to a new master became his assistant. He purchased his freedom and went to New Orleans where he built up a lucrative practice. In his works Dr. Benjamin Rush, the celebrated physician, refers to Derham and credits him with having much skill.

FIRST PHARMACY IN THE UNITED STATES.

James McCune Smith is said to have been the first negro to establish a pharmacy in the United States. He was a physician, who, unable to secure the education he demanded in the United States, went to Scotland, and there secured the necessary medical knowledge. Subsequently he returned to New York and prior to and during the war was regarded as one of the leading members of his race.

Wistar Mifflin Gibbs is credited with being the first negro elected to the position of city judge or member of the minor judiciary in the United States, having been honored with the post in Little Rock, Arkansas, in 1873. He was born in Philadelphia in 1823, where he had an opportunity to acquire a good common school education.

Subsequently he learned carpentry and for a time was an anti-slavery lecturer. He caught the "gold fever" and went west with the "forty-niners," and for a time was in business in

San Francisco. Finally he went to Victoria, B. C., where he found opportunity to study law and returned to the United States and graduated from Oberlin College, whence he went to Little Rock to practice his profession. He was at one time United States Consul at Tamatave, Madagascar.

The story of an unusual career is told in the brief summary of the life of Bishop Benjamin F. Lee. He was born at Gouldtown, N. J., in 1841, and was left fatherless at the age of ten years. During winter he attended country schools and worked at odd jobs and in summer was employed in factories and on the farms.

In 1864 he went to Wilberforce University. It is said of him that “he went there a hostler, unable to sleep in the student’s quarters, and in thirteen years became president of the University.” He worked his way through the institution and entered the ministry, and after serving in several pastorates was called, in 1876, from a charge in Toledo, O., to the presidency of the college from which he had graduated.

RECEIVES EARLY RECOGNITION.

One of the few men of the negro race to early secure a position within the gift of the people is B. K. Bruce, who was elected to the United States Senate from Mississippi, in 1874. He was born a slave, but after the war went to Oberlin College, and then became a planter in Mississippi. He secured appointment as Sergeant-at-Arms in the State Senate and following his service in the United States Senate was appointed Register of the United States Treasury by President Garfield, and Recorder of Deeds in the District of Columbia by President Harrison.

In the field of literature Paul Laurence Dunbar, the poet, probably won more fame than any other negro in America.

He was born in Dayton, O., in 1872, and was educated in the public schools. His first volume of poetry was published in 1893. He was in the height of his career when he died in 1906.

Ira Frederick Aldridge, who was the valet of Edmund Kean, the actor, showed such aptitude in characterizations that Kean helped him and he made his appearance as an actor at Covent Garden, London, in 1839. He played Othello to Kean's Iago, and made a successful debut. Thereafter he met with unusual success and was decorated by the King of Prussia. He died in Poland in 1867. He was probably the foremost actor in the history of the race.

UNIQUE LITERARY CHARACTER.

The most unique character in the world of literature among the colored people was undoubtedly Phyllis Wheatley, who was the first woman of her race to win recognition in this field in America. She was born in Africa and brought to America in 1861 and sold to John Wheatley, of Boston. He had her educated and at an early age she wrote poetry which was published under her own name with the descriptive note that she was servant to John Wheatley. She died in 1784. It is worthy of note that at this time the increased interest in the history of the negro in America and in educational matters is creating a demand for the pioneer verses of this woman.

In the world of art Henry O. Tanner, son of Bishop Benjamin T. Tanner, of the A. M. E. Church, Pittsburgh, is probably the foremost painter of his race. He resides in Paris and a number of his works have been purchased by the French Government for its collection in the Luxembourg Gallery. Several exhibitions have been made in the United States. His subjects are chiefly Biblical. He was born in 1859.

In sculpture Meta V. Warrick, who received her first training in the Pennsylvania School of Industrial Art, Philadelphia, occupies probably first place in her race. She studied in Paris and in 1903 exhibited a work, “The Wretched,” in the Paris salon. One of her groups which attracted attention represents the advancement of the negro since introduction into slavery and was exhibited at the Jamestown, Va., Centennial. The artist in private life is the wife of Dr. S. C. Fuller, of Massachusetts.

A PROMINENT NEGRO SINGER.

Probably the most prominent singer of his race is Harry T. Burleigh, of New York City, baritone soloist of St. George's Protestant Episcopal Church, one of the fashionable churches of the metropolis. He is also a composer of considerable note.

One of the first, if not the first, negro graduate from a college in the United States was John B. Russwurm, who completed his education in Bowdoin College in 1826. He was also the publisher of the first negro newspaper in the country. He went to Liberia, where he became superintendent of the schools, and later returned to America and was appointed Governor of the District of Maryland. He died in 1851.

Among the other early graduates was Theodore Wright from Princeton Theological Seminary. In recent years some excellent records have been made by negroes in colleges all over the country. Alain Locke, of Philadelphia, graduated from Harvard with honors in 1907, and subsequently won the Rhodes Scholarship from the University of Pennsylvania to Oxford University. A number of negroes have been honored with degrees by leading colleges and universities, among them being W. E. B. Du Bois, editor of “The Crisis,” who received the degree of Doctor of Philosophy from Harvard in 1895.

If it were the purpose to write a history of the progress

of the negro race as a whole, thousands of names could be presented from among the teachers, farmers, planters, bankers, and others engaged in educational, industrial and commercial pursuits, just as it is possible to note worthy actions or accomplishments of thousands in every race and in every nation on the face of the earth.

A STORY TO TEACH A LESSON.

The purpose of this story is to teach a lesson; the lesson that for the man who accomplishes things—who can produce what the world wants, whether it be in the field of art, literature, science, or industry—color of the skin stands as no bar to recognition.

While it is of little historic interest, the following story shows the possibilities that lie before the negro in the field of industry—as a skilled worker. Just at the time when the world was discussing the work of Booker T. Washington, and what he had accomplished by the industrial training of the negro, James C. Jones, of Philadelphia, a humble colored laborer, 58 years of age, was having tested, by the officials of the Baltimore and Ohio Railroad and the United States Postal authorities, a patent designed to save the railroads of the country and the Government millions of dollars in the taking on and throwing off of mail from high speed passenger trains.

The Government has always sustained heavy loss by the destruction of mail bags and the contents of these bags, hurled from express and mail trains going at fifty and sixty miles an hour; and the railroads have increased operating expenses due to the necessity of slowing down heavy trains to prevent the destruction of the mail bags.

Jones made a device which provides for the automatic delivery and receiving of the mail from a train going at the high-

est possible speed, and in tests made it worked perfectly on trains running at from fifteen to sixty miles an hour.

The device is in the form of an elongated receiving platform curved up at one end in a manner to gradually diminish the shock of the mail bag when the container is hurled into it from the flying mail car. A steel runner passes above it, curved somewhat like the runner on a sleigh. The out-standing steel arm of the ordinary mail ejector on the railway car is fitted with a rubber roller which rolls upon the runner. The mail pouch is suspended at the end of the arm.

LIFTS WITHOUT A SHOCK.

The instant the roller hits the steel runner it is lifted slightly without a shock as the rubber roller carries it smoothly over the runner. The lifting motion operates a trigger which releases the mail bag and drops it to the receiving cage. At the same instant a device, which is the one now used on the railways, snatches the other waiting mail bag and takes it aboard the car. Jones has put his new device and the old one together.

The tests of the invention proved that there was nothing visionary about Jones' idea, and he was warmly congratulated by the railway and postal authorities. The inventor has been a laborer all his life and had no special mechanical or industrial training. A great deal of his time he was a cement worker. His device is the crystalization of an idea that struck him when he read a government pamphlet telling of the fortune that awaited the man who could perfect an effective mail catcher for the mail service.

Jones suffered all of the trials of the poor inventor, first selling shares at ten cents each to raise money to carry on his work. Finally he interested a white man who bought out

the shares of the stockholders and advanced money to complete the work.

When it was conceded that his device was all that he claimed for it and Jones was asked what he would do if he sold it to the Government or the railroads, he made a reply that would have pleased Dr. Washington:

"Well," said Jones, "I've always wanted to own a chicken farm. And lately my wife has had a hankering for an automobile. I'll get both. I'll move to the country with my wife and my five children. I'll get them the automobile and I'll look after the farm. It's the finest life in the world, farming is, and I'll be content with it. The family can look after the automobile. I'll find my pleasure in farming."

DEFINITIONS FOR THE NEGRO.

It is worth noting at this point that statutes placed on the books of some of the States, and which have not been repealed, provide definitions for what may be regarded as a negro. In others words the States have legally defined those who must be classified as negroes. In the State of Arkansas "persons of color" include all who have a visible and distinct admixture of African blood; in Virginia a person who has one-sixteenth or more negro blood is a "negro."

The laws of Kentucky, Maryland, Mississippi, North Carolina, Tennessee, and Texas define a person of color as one who is descended from a negro to the third generation inclusive, though one ancestor in each generation may have been white. According to the laws of Alabama a person of color is one who has had any negro blood in his ancestry in five generations. In Michigan, Nebraska and Oregon no one is legally a person of color who has less than one-fourth negro blood. In Florida, Georgia,

Indiana, Missouri and South Carolina a person of color is defined as one who has as much as one-eighth negro blood.

The Constitution of Oklahoma reads: “Whenever in this Constitution and laws of this State, the word or words ‘colored’ or ‘colored race’ or ‘negro’ or ‘negro race’ are used, the same shall be construed to mean, or to apply to all persons of African descent. The term ‘white’ shall include all other persons.”

But with the exception of a few laws relating to segregation there is no restriction on the activities of the individual and few insurmountable barriers.

CHAPTER XV.

THE SPIRIT THAT GOES MARCHING ON.

IT is but necessary to scan the pages of time to find exemplification of that truism "the good that men do lives after them," but it is seldom that the world pauses in its march of progress to make endure the memory of one man with such a degree of uniformity as in the case of Booker T. Washington.

Weeks after his body had been laid beside the chapel he caused to be erected at Tuskegee Institute, there was held on the eighth floor of the great John Wanamaker Store in Philadelphia one of the most remarkable meetings recorded in that city in many years.

More than fifteen hundred intelligent, well-groomed negroes and a large number of white persons gathered there, high above the streets of the city, in the very heart of one of the greatest shopping and merchandising centres in the United States, to pay tribute to the memory of Booker Taliaferro Washington and hear him eulogized by Rev. Floyd W. Tomkins, rector of Holy Trinity Episcopal Church—the church of wealth and fashion in the Quaker City; by John Wanamaker, by leading ministers of the negro churches without respect to denomination, and by prominent colored men in various callings.

A new hall—University Hall—consecrated to the education of students of the John Wanamaker Commercial Institute, and never before opened to the public, was dedicated by this meeting, held under the combined auspices of the Robert C. Ogden Association, composed of colored employees of the Wanamaker Store; the Negro Business Men's League; Negro Mutual Aid

Society; Armstrong Association, and the Social Workers and Keystone Aid Societies.

Down on the floors below teeming thousands swarmed through the various departments of the immense building interested in Holiday shopping, while here above the busy marts of trade, men and women, putting aside their labors, joined in revering the memory of Dr. Washington.

After describing Dr. Washington as a rare man, hopeful, warm-hearted, cheerful and bright, Rev. Floyd W. Tomkins, the eminent divine, said among others things in a reminiscent way:

“Dr. Washington had a whole-hearted interest in the welfare of mankind; proud of his own race, but never forgetful of his obligation to the whole human race—the universal humanity.

A CHARACTER WORTH EMULATING.

“He possessed several peculiar characteristics which it would be well for young men and women to emulate. First, there was that willingness to begin in a small way—he was patient. I remember the story of how he worked to get an education; how he walked miles to enter school, struggling forward with the object of building up the race, ever faithful in the performance of small duties that he might be prepared to do the larger things.

“He possessed wonderful breadth of character, having an unusual conception of the educational needs of humanity, and putting out a program for all. His was a program of high ideals conceived to develop the head, the heart and the hand.

“Dr. Washington never despised work of the hand or brain, and he was not afraid to serve with the heart; and success of his threefold program of education caused others to follow his plan and develop a now recognized form of education, not only for the negro race but for ours.

"Another characteristic was his wonderful vision—a vision of high ideals of manhood and womanhood, and what they might become.

"And may I not remind you of his deep humility. There was nothing of the type of Dicken's Uriah Heep in his character; he had magnificent self-respect; he was not ashamed of his race—he was proud of it, because God had made him one of it, and you felt that in his presence you were in the presence of a man.

"One other thing: His wonderful sympathy and care for the poor and downtrodden—sympathy for the sick or those who gave to assuage the suffering of others—making their troubles his own.

"Always he was warm-hearted. He radiated sunshine and punctuated his remarks at times with delightful stories, which made you forget the lowering clouds or the object in hand.

A STORY AT CHURCH'S EXPENSE.

"I remember on one occasion he told a story at the expense of the Episcopal Church. The minister was in the middle of his sermon and had aroused his hearers by the fervor of his utterances, when an aged colored woman in the gallery became excited and burst into song, to the discomfiture of the congregation. An usher approached.

"'What's the matter, Auntie?' he said.

"'I'se so happy,' replied the excited worshipper. 'I think I'se got religion.'

"'Um,' commented the youth who was delegated to prevent disturbances during the services, 'this ain't no place to get religion; this is a Church.'

"It was through such little incidents that one came to know his delightful spirit."

Concluding, Dr. Tomkins said, "We are thankful for his life; but it is not gone; it must not be ended. Almighty God will permit his work to continue and the world will be better for his having lived."

A striking tribute was that given by Rev. Wesley F. Graham, of Holy Trinity Colored Baptist Church, of Philadelphia, who enjoyed Dr. Washington's personal friendship and was a loyal supporter of his work from the first. Dr. Graham was the chairman who introduced Dr. Washington as the speaker of the occasion at one of the negro educator's early meetings before the Y. M. C. A., in Richmond, Va., and who was subsequently a member of the Negro Citizens Committee which received Dr. Washington when he was honored at a meeting held in the Academy of Music in Richmond after his return from Europe.

THE FRIENDLY BOARDWALK.

It was on the occasion of one of these meetings that Dr. Washington said he had difficulty in keeping his thoughts away from the scenes of the friendly boardwalk under which he had slept in Richmond many years before, while making his way to Hampton Institute.

"On that first occasion when I had the pleasure of introducing Dr. Washington," said Rev. Graham, "I learned a lesson which I have never forgot. I had utilized all of my oratorical powers in making the presentation speech, and I felt that I had done myself credit. When, however, I had presented Dr. Washington, my assurance was somewhat shaken, for he said, in his simple, straightforward manner, 'I shall indulge in no sky-rocket oratory,' and I have since been a consistent disciple of this wonderful man, endeavoring to deliver to my people, and to the world, practical messages, avoiding sky-rocket and Fourth-of-July oratory.

"Two million five hundred thousand Baptists looked upon him as a 'John the Baptist,' said Rev. Graham, "and though he was a layman he was consulted in the councils of the Church, and he was the drawing card in the National Baptist Convention where from five to fifteen thousand white and colored people assembled. He was a genius of common sense; a schoolmaster of truth, who taught the negro how to prove himself—taught him to do everything best."

At the opening of the meeting, a picture of Dr. Washington had been thrown upon a screen at the front of the stage, and in making an informal address Mr. Wanamaker, who donated the use of the hall in answer to the appeal of the R. C. Ogden Association, said among other things:

"John Brown's body lies mouldering in the grave but his soul goes marching on.

DR. WASHINGTON CANNOT DIE.

"The wonderful face which has just been reflected upon the screen is in the flesh forever shut out from our view, but Dr. Washington cannot die. The stamp of his life is on you and on me and the world is better for it." Mr. Wanamaker urged his hearers to remember the patience of Dr. Washington under difficulties; his unwillingness to quarrel, and how he swept away the differences that resulted in the formation of cliques.

"I cannot forget the Memorial Service," added Mr. Wanamaker, "to Abraham Lincoln, or another service of which this reminds me—the memorial service to William McKinley. I put this alongside of those others. for Booker T. Washington was a Statesman, and I hope that many of you here will live to see the day when down in Washington there will be reared a fitting monument to his memory—the memory of Booker T. Washington."

An address which was highly appreciated and threw some additional light on the life of the negro educator was delivered by J. C. Asbury, a negro attorney, whose written eulogy has previously been noted, and who was on one occasion a Commencement Day orator at Tuskegee. Mr. Asbury, who presented resolutions on the death of Dr. Washington, supplemented their reading with some personal reminiscences, in which he said:

MUST SEE HIM TO APPRECIATE HIM.

“We have all read Dr. Washington’s messages and heard him speak before our people, and some of the most cultured audiences of the North, but no one who did not see him in the Black Belt of the South can ever fully estimate or appreciate the power and greatness of the man, nor understand him.

“On the occasion of my oratorical effort I went with him on a tour of forty miles through the Black Belt. He was investigating conditions and marking the progress of our people. Never in all my experience have I witnessed such evidences of adoration and veneration as were exhibited by those poor colored people of that District.

“At the cross-roads, in the corners of the fields, on the banks beside the roads, we came upon little sheds, or shaded nooks, or boxes in which had been carefully put aside for Dr. Washington’s inspection the largest potatoes; a basket of the finest berries; the largest ear or stalk of corn—evidences of the efforts to improve conditions in accordance with his teachings.

“Sometimes families would come for miles from out the deep woods to meet him, and once beside the road there stood a negro, his wife, children and granchildren, with hair brushed, faces washed and clothes marked with evidence of painstaking effort to make them presentable. The family was too poor to

offer anything of their growing in the fields, and so they stood for personal inspection, and in simple faith inquired, 'Doctah, don't you think we are improved?'

"And out, miles away from any settlement, we came upon a country school, built by the colored people of the plantation under the inspiring direction of one of our sisters who had gone out from Tuskegee and consecrated herself to the work of helping to educate the members of our race.

"The authorities provided payment for this teacher for three or four months of the year, and the balance was paid by those who reaped the immediate benefit of the school. The teacher had not seen her old mother for five years and she was on the point of leaving her isolated school to visit her mother. The money was raised to make up the deficiency in her salary, but said these simple, eager people 'you must not fail to return to us,' and those are the conditions under which they agreed to exert themselves to provide the money.

GREATEST MAN OF HIS RACE.

"When you have seen Dr. Washington under such conditions as these; when you can witness the result of his efforts and testify to the manner in which his name is hallowed by those people of the Black Belt, it is then that you know Dr. Washington, the greatest man his race has ever known."

"My memory goes back," said Rev. Henry Y. Arnett, of Mt. Pisgah A. M. E. Church, at this meeting, "to the occasion when he delivered that famous address in Atlanta, which was epitomized in the expression 'Cast down your bucket where you are.' It was there he first promulgated the principle of home development and near-at-hand service and advocated that service of good will of which we sing in *Brighten the Corner Where You Are.*'

“ His admonition to those in the South was to do well that which was at hand. I do not know that he was a Moses or a John the Baptist, as it has been stated, but he was born in due time, at a period when bad advisors and counsellors had stirred up strife and there was talk of colonization and many impractical and visionary things. If he were a Moses it was not to lead his people out of the country, for he admonished his people to stay where they were. It was their place to stay ‘on the job.’ where they had been.

“ I should describe him as a sort of trio-dynamic; possessing intellectual power and strength, moral power and strength and constructive power and strength, and sending out waves to influence and to benefit all mankind.

“ He killed himself working for his people and the highest honor we can pay to him is to keep alive his memory by following in his footsteps—observing and teaching his gospel.”

The unusual meeting at which these comemnts were made was presided over by Charles H. Brooks, vice president of the Negro Business Men's League (of which Dr. Washington was the National President), who also paid tribute to the great educator. As an incidental the speakers eulogized Robert C. Ogden, who was one of Dr. Washington's warmest supporters and a former business associate of Mr. Wanamaker. A feature of the program was the singing of seven of Dr. Washington's favorite hymns and melodies by members of the People's Choral Society.

CHAPTER XVI.

WIDESPREAD INFLUENCES.

IN the preceding chapter reference is made in incidental manner to the colonization movement, and to the fact that Dr. Washington's attitude with reference to any movement tending to cause restlessness among the negroes was epitomized in his "cast down your bucket where you are" speech.

The advent of Dr. Washington into the affairs of the country can hardly be said to have any direct relationship to the colonization movement, except that his ideas were advanced with such force and clarity as to make it obvious to all who heard him that the only logical thing to do was to accept the situation as it presented itself and work out the solution in the simple logical way.

The colonization movement had its inception years before the Civil War and was responsible for the Republic of Liberia in Africa as it exists to-day. As a relative subject it may be briefly stated that the Colonization Society of America was organized in 1817 with a view to providing a haven for the free colored people of America in Africa. Several attempts were made to settle such a colony and finally in 1821 some negro colonists were transported to what is now Liberia.

The natives of the far-away territory in South Africa were hostile to the new comers and it was sometime before they could be subdued, but eventually the members of the colony were allotted a portion of land approximating thirty acres each and provided with means for cultivating it. There were many difficulties, but in spite of them the imported negroes proved their ability and the colony grew. Some chiefs of the black tribes of Africa came into the folds and brought with them

their almost barbaric followers until ultimately there came to be a free and independent State. Churches and schools were erected, newspapers were established, and through the influence of the colony slavery was abolished in the neighboring States.

The Liberian constitution is framed after that of the United States. There is a president, vice president and cabinet of six officers with senate and house of representatives, and the voters must be of negro blood and property owners.

At the request of the Black Republic, in 1909, a Commission was sent to the country by the United States to report on a boundary dispute between Liberia, Great Britain and France, and to also make a survey of conditions with a view to submitting suggestions for the general improvement.

THE SETTLEMENT OF A DISPUTE.

The Commission was headed by Dr. Roland P. Falkner, of the then Immigration Committee of the United States Senate. Emmet J. Scott, secretary to Dr. Washington and for the Board of Trustees of Tuskegee Institute, was also of the Commission, which filed a report that formed the basis for a settlement of the dispute. Subsequently other difficulties arose and finally through the offices of the United States a loan was made to the little Republic in the sum of \$1,500,000 to settle its indebtedness.

During the reconstruction period after the war, when, particularly in the South, the negroes were terrorized by the activities of such organizations as the historic Kuklux, previously referred to, many persons advocated the transportation of the freed to Liberia, or some other place. The negro was a human anomaly in the matter of citizenship. Legally he was a freeman, but in fact he was a man without a country.

It was while the negroes were chafing under the yoke of

prejudice and from the bitter antagonism of some of the ill-advised and hot-headed people of the South, that Dr. Washington stopped their restless tendencies by developing a movement which had for its purpose in the larger sense the making of a permanent home for the members of the race. Dr. Washington advocated home building, knowing that those who are land owners seldom abandon their property. They stay and face the difficulties that confront them, and so live to win.

That was one of his great doctrines—that his people should become affixed to the soil, and his auxiliary educational efforts, as reflected in the experimental farm work, which he was largely responsible for establishing through the Black Belt, make this point obvious.

WASHINGTON'S INFLUENCE ON NEGRO FARMERS.

A great deal of what has been accomplished by the Federal Department of Agriculture in the South may be traced to the influence of Dr. Washington, particularly with relation to the work among the negro farmers and in the cotton States.

The farm demonstration work of the Department has been carried on by special negro agents, numbering in the neighborhood of half a hundred, who go about from farm to farm, directing the efforts of more than 6,000 demonstrators and others.

Many of these agents and innumerable demonstrators have been students of Tuskegee or disciples of Dr. Washington in the matter of industrial training, and one of the late reports of the government work showed that many thousands of farmers had received instruction and that they were profiting by their lessons, with the result that new and better homes were being built, barns erected and thousands of dollars invested in new farm machinery.

It is in connection with this demonstration work that many of the boys' and girls' canning and corn clubs, of which much has been written, were organized.

Right here it is worth making the comment, on the subject of education, that so far as material evidence of progress among the negroes is concerned, the work directed by Dr. Washington, and those who have advocated and followed his method of training, has produced more tangible results than all the academic schooling provided for the negroes put together.

AGE OF MATERIALISM.

It has been said that Dr. Washington was too material. But this is an age of materialism. In a country where the class distinction is closely drawn, where there are landed estates, there may be a measure of economic assurance guaranteed to the heirs of a family by the right of title. And the Government protects that right.

But in America the only assurance any man has of economic independence is born of his ability to care for that which has been handed down to him or to acquire property through his own efforts. It behooves him then to so train himself that he is prepared to meet the emergencies and accept the opportunities which arise and through which he may obtain economic assurance. And that was one of the purposes of Dr. Washington's method of training ; to establish a plan of training which would give a measure of economic assurance to the possessor of that training and through it give him and win for him self-respect.

It would be unfair to say that all the good that was accomplished in education for the negro had its origin with Booker T. Washington, for he has admitted that his inspiration was born of his contact with General Armstrong, at

Hampton. And industrial training is taught at many other institutions for the colored people besides Hampton and Tuskegee.

Through the North and in a number of the Southern States efforts were made to educate, in a desultory sort of way, some of the slaves, even before the war, but the wonderful thing about Dr. Washington's institution and the results he achieved is that he accomplished the impossible in the very centre of a territory where even after the black man was liberated it was not believed it worth while to educate him, and where in a large measure, before the war, it was almost, if not quite, a crime or a misdemeanor to teach a slave to read or write.

FIRST PUBLIC SCHOOL IN VIRGINIA.

It is a matter of historic note that the first public school seems to have been established in the State of Virginia about 1620, and was for Indians and negroes alike; which is significant in view of the fact that Hampton Institute, in Virginia, was the first industrial school designed for the education of the negroes and Indians together.

One of the early attempts to provide educational facilities for these races was the establishment of a private school in New York City by Elias Neau. It was particularly for the instruction of negro slaves. Later in Charleston, the Society for the Propagation of the Gospel in Foreign Parts established a school, and in 1750 the Rev. Thomas Bacon, an ex-slaveholder, established in Talbot County, Maryland, a school for poor white and negro children. About the same time, in Philadelphia, an evening school for negroes was established by the Quaker abolitionist, Anthony Benezet, while in 1763 a manual labor school for Indians and negroes was established in Hyde County, North Carolina.

In 1786 the New York African Free School, which subsequently became the first public school in New York City, was established. The first separate school for colored children in Massachusetts was established in Boston, in 1798.

In 1829 St. Frances Academy for Colored Girls was started at Baltimore by the Oblate Sisters of Providence, a colored woman's society in the Catholic Church.

ENDOWED BY FORMER SLAVE-HOLDER.

The first colored school for negro children was established in Ohio in 1820, and in 1837 what is now the Institute for Colored Youth at Cheyney, Pa., near Philadelphia, was started by funds (\$10,000) left by the will of Richard Humphries, a former slaveholder. In 1849 Avery College was established at Allegheny, Pa., at which time it is recorded that Philadelphia had a number of schools for negroes, with about 1,800 pupils enrolled. January 1, 1854, Ashmun Institute was founded by the Presbyterians at Hinsonville, Chester County, Pa. Later, about 1866, the name was changed to Lincoln University. August 30, 1856, Wilberforce University was started by the Methodist Episcopal Church as a school for negroes, and the 10th of March, 1863, it was sold to the African Methodist Episcopal Church, and since has been the leading educational institution of this denomination.

Opposition to the teaching of slaves apparently began in South Carolina, where in 1740 a law was passed prohibiting them from being taught "writing in any manner whatsoever." The laws of the slave states were gradually extended until they included free persons of color, as in 1829 Georgia passed a law forbidding any person of color from receiving instruction from any source. In spite of this fact, however, many clandestine schools were conducted in such Southern cities as Charleston, Savannah and New Orleans.

In the North it is a matter of historic interest that Prudence Crandall, a Quaker teacher, was mobbed at Canterbury, Conn., for opening a school for negro children. The state subsequently passed a law making it an offense to open negro schools, and in 1835 a school in the State of New Hampshire—the Noyes Academy—was pulled out of the community by a mob of citizens employing a hundred yoke of oxen to do the work.

During the Civil War and afterwards the American Missionary originated the school which was destined to inspire the great Dr. Washington. The school was started at Fortress Monroe, and laid the foundation for Hampton Institute, as was early noted in these pages. Other schools at this period and a little later were established at Portsmouth, Norfolk and Newport News, Virginia; Newbern and Roanoke Island, North Carolina, and Port Royal, South Carolina. In 1862, Col. John Eaton, at the order of General Grant, assumed the general supervision of Freedmen in Arkansas and schools were immediately established. After the Emancipation Proclamation, issued January 1, 1863, negro schools multiplied in all parts of the South occupied by the Federal armies. General Banks established the first public schools in Louisiana.

After the War the education of the negro was largely directed by the Freedman's Bureau, which was established in March, 1865. Its operations continued until 1870, at which time it had under its control more than 2600 schools with a total membership of nearly 150,000 colored children.

CHAPTER XVII.

A LESSON IN HISTORY.

THE life of Dr. Washington is so irrevocably linked to the history of slavery, in which he was born, and of the Nation, in which he became a leading figure, that as a matter of important relationship for those seeking information, some brief historical facts are interpolated regarding slavery in this country, and the negro race from the beginning of time.

Of the four great primary divisions of the human race, the Aryan, Mongolian, Semitic, and Hamitic, there are three that preserve their racial type and have little changed by inter-mixtures. These are the Semitic, or Jews; the Hamitic, or Africans, and the Mongolians, or Chinese.

The Aryan division, spreading out from the Caucasus Mountains by way of India, and thence westward, became split up into a hundred different races, with varying peculiarities and racial differences, becoming as they are to-day English, German, French, Irish, Scotch, Swedes, Finns, Russians, Hindus, and a hundred other varying races that have intermingled until the Aryan designation as a division of the human race is entirely lost.

These split Aryan races have become centralized in the United States, where they are continuing their intermingling, and getting farther away from the Aryan type.

On the contrary, the three other divisions, the Jews, the Africans, and the Chinese, have maintained during all the ages since their creation, their original characteristics, with only

slight intermixtures, so slight, indeed, that they are barely noticeable.

Historically, the races that make up the Aryan splits are a mere breath on the surface of the ages of time, when compared with the other three divisions of the human race. Long before the ancestors of many of them composed the barbarian hordes that thundered at the gates of the Roman capital, and finally effaced it from the face of the earth, the Jew, the African, and the Chinaman were in possession of the evidences of high civilization, wise government, and splendid monuments, and cultivated the arts of peace. The Aryan posterity, on the other hand, were warlike, and became conquerors of the others, appropriating their arts, and are still digging among the ancient ruins of splendid empires, wondering what manner of people could have perfected such noble works.

WARLIKE ARYAN BLOOD.

All the races had many forward and backward movements, with the dominance always with the warlike Aryan blood.

But to-day, in the United States, the Hamitic, the African if you please, has found and utilized the civilizing arts of the Aryan, and is moving upward toward the pinnacle of the same civilization which is essentially modern and original, and which retains the ancient civilization of the other three great divisions of the human family in its museums as objects of curiosity and admiration. At the same time he is maintaining his racial unity.

There is no going back now. There can be nothing but advance toward progress and higher civilization; that is, in the more adequate and efficient means of making the burden of life more enjoyable and easier.

In one thing only is there doubt as to our progress, and that

is in human development and racial perfection. The scientists and thinkers of the age are impressed with the fact that there is degeneracy, or at least "recession," as it is termed, which means a going back to some unknown evil type that will operate disastrously upon civilization, morals and general well-being of individuals.

By a remarkable unanimity of opinion, these marks of recession and degeneracy, sometimes called "delinquency," are limited to the posterity of the Aryan type. Superhuman efforts are making to avert catastrophe by what is known as "selection;" that is, by limiting intermarriages to those who shall have been declared physically and mentally capable of assuming the marriage state. But the question is raised whether this will add anything to the strength of the race as a whole. In any event there can be no reversion to ancestral type, because the ancestor himself is mixed, and there is no pure strain to culture up to.

EASY TO MAKE SELECTION.

But with the African it is different, because the type remains as it was in the beginning, and it is therefore easy to make selection. There is, as the matter now stands, little in the way of the negro's progress, and in considering the future that lies before the colored man in America, two things must be borne in mind:

First: That the advance of the world and of nations toward harmonious action and unity of motives is purely of the mind and soul and not of the material things of life. And second, as to the world's progress the Colored Americans of the United States occupy a prominent position in the vanguard with the other divisions of the human race, all of whom are moving in the same direction toward carrying out the Divine plan of bringing all nations into one fold.

In July, 1912, there was held in London, England, a great congress of the races of the world, including all the dark races or their representatives. In fact, fifty different races were represented by their leading men, consisting of over thirty presidents of parliaments, the members of the permanent court of arbitration and of the delegates to the Second Hague Conference, twelve British governors and eight British premiers, over forty Colonial Bishops, a hundred and thirty professors of international law, the leading students of mankind, and other scientific men of the world.

When Lord Weardale opened the first session of this congress, he looked into the faces of a thousand people representing fifty different races of men, and said:

A VISTA OF PROMISE.

"To those who regard the furtherance of international good-will and peace as the highest of all human interests, this First Universal Races Congress opens a vista of almost boundless promise.

"Nearer and nearer we see approaching the day when the caste population of the East will assert their claim to meet on terms of equality the nations of the West; when the free institutions and the organized forces of the one hemisphere will have their counterbalance in the other; when their mental outlook and their social aims will be in principle identical; when in short the color prejudice will have vanished and the so-called 'white races' and the so-called 'colored races,' shall no longer meet in missionary exposition, but in very fact, regard one another as in truth men and brothers."

Now and then in the discussion of the negro some student stands forth, and in his efforts to open the minds of the members of the black race to the possibilities which lie before them, points

to the fact that they are descendants of a race as worthy of honor among the peoples of the world as any other. But few know anything about the origin of the black man of the United States, from which Dr. Washington came forth an uncrowned king.

It seems to be a fact that while the Anglo-Saxons, Celts, Scandinavians, Germans and others wore skin coats, devoured their food raw, lived in caverns, and were busily engaged in cutting one another's throats over dry bones, the ancestors of the colored people of the United States were enjoying the highest arts of civilization, lived in palaces, and erected magnificent specimens of wonderful architecture, and behaved generally like civilized people.

RECENT AND AUTHENTIC DISCOVERIES.

Recent and authentic discoveries in Africa have brought to light through monuments and other evidences that the Hamitic race played a very important part in the first stages of the world's history. There are modern records, which, together with the great number of monuments of great antiquity, demonstrate without the shadow of a doubt that the African civilization of the Hamitic race was older than the most ancient history recorded of the Egyptians, going back centuries before the birth of Moses.

It even appears that Egypt took its civilization from Ethiopia, the black empire south of it, and that the black nations of certain regions on the continent of Africa were not races in their infancy, but the descendants of a powerful civilization gradually broken by misfortunes and disastrous wars against it.

The Egyptians always contended that their forefathers learned their arts and largely received their laws from the black empire farther south. Throughout the pages of Homer,

the Ethiopians are spoken of with great respect, as the friends of the gods, the "blameless Ethiopians" being a common phrase.

The great Greek historian, Herodotus, who has been charged with drawing upon his imagination in his accounts of Africa, is demonstrated to have been to a great degree truthful; his stories about the ancient Ethiopian Empire, south of Egypt being verified in many respects by the finding of monuments and ruins.

The writing of the people of the Black Empire is similar to that of the Egyptians, and inscriptions on the monuments that have been deciphered make it appear that Piankhi, the black king, conquered Egypt 750 B. C., while the carvings in the excavated ruins show men and women unmistakably negro.

A REVERSE SUPPOSITION PREVAILS.

It had been supposed that civilization in its growth went up the Nile river. Now it seems that it came down the Nile, from Ethiopia to Egypt, instead of Egypt to Ethiopia. When Cambyses, king of Persia, conquered Egypt six hundred years before the Christian era, he sought to arrange an expedition against the Black Empire of the south, stories concerning the wealth of which had been told. He sent gifts to the Black King. It was said that there was a spot called "The Table of the Sun," where the magistrates every night put provisions so that every one who was hungry might come in the morning and help himself.

The history further relates that the Black King, Nat Nastasen, received the envoys of Cambyses, and besides showing them the "Table of the Sun," took them to the prisons where the prisoners wore fetters of gold. Cambyses was so impressed by these stories of wealth that he made war on the Black Empire to get gold, but failed to conquer.

In any event it is very clearly stated in the Bible—Acts of the Apostles, 8th chapter, 26th and 27th verses: “And the angel of the Lord spake unto Philip, saying, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship.”

Later it appears that the treasurer of Queen Candace was baptized and went his way rejoicing. It seems that there must have been several Queens known as Candace, one of whose prowess was so great that tales of her spread to Greece.

NEGRO WILL MAKE HIS WAY.

These historic facts are merely given in brief to show that the black man, by very reason of his long line of descent, may be expected under proper environment to make his way among the white races. There have been many discoveries to verify the claims that some of the black race had a high order of civilization, and it is a historical fact that the Nubians conquered Egypt and set the pace for good government among them.

For thousands of years the black men were exploited in Africa and Asia, as slaves, and history reveals many stories of their loyalty and bravery.

For the purposes of this brief digression, the records of slavery in America are confined simply to the following notes, which mark the history of the race which gave the world Booker T. Washington.

The first slaves came to the Western hemisphere from Spain, being the property of Spanish slave holders. This was about the year 1500. A few years later, or about thirteen years after Columbus discovered America, King Ferdinand

of Spain sent slaves to Hispaniola. Again he sent some in 1510, when direct traffic in slaves was established between Guinea and Hispaniola, and when Balboa planted his flag on the Pacific coast he is said to have had with him thirty negroes who helped him build the first ship constructed on the coast of America.

Later Charles V, of Spain, who was also Emperor of Germany and the Netherlands, granted the Flemish noblemen the right to import several thousand negroes annually to Hispaniola, Cuba, Jamaica and other ports.

SLAVES ACCOMPANIED CORTEZ.

In 1522 three hundred slaves are said to have accompanied Cortez in his conquest of Mexico, and it was said that negro slaves founded the town of Santiago del Principe, after they rebelled against their Spanish masters. A number of slaves were also with Vasques de Allyon, when an attempt was made to establish a settlement on the coast of what is now said to be a part of North and South Carolina, and it is certain that a number of negro slaves were in the expedition of De Narvaez in his Florida conquest. The expedition was not a success and many members died. Those who survived were captured by the Indians, but one of them, a slave named Estevancio, with a couple of companions, wandered over Texas and Mexico for a number of years, until in July, 1856, he reached the city of Mexico. Two years later he led an expedition from Mexico, and discovered what is now Arizona and New Mexico, and was killed at Cibola, in New Mexico. He is said to have been the first member of an alien race to visit the Pueblos.

In the expedition of De Soto were negro slaves, one of whom is said to have settled in Alabama. So also, negroes are supposed to have accompanied other expeditions of the Spaniards, but the importation of slaves from Africa to America is

credited to the English. It is a matter of historic record that Pedro Menendez de Aviles had a number of negro slaves when he founded St. Augustine, Florida, that they were brought from Spain, and that they were trained in the mechanical pursuits and in tilling the soil.

The first African slaves that could be construed to enter into what is now the negro citizenship of the United States were landed at Jamestown, Va., in 1619, from a Dutch vessel. There were twenty slaves, and it is historically reported that the master of the vessel sought provisions in exchange for his cargo.

It has taken America, as a whole, three centuries to reach the decision that such black men and women as were on that first little slave boat were really human beings, and the one who perhaps more than any other individual in the history of the country brought about the realization in its fullest sense, was a descendant of those early slaves, born near and educated within sight of the spot where that first slave vessel made its landing.

CHAPTER XVIII.

SOME PERSONAL REMINISCENCES.

IT is impossible to view Dr. Washington through the eyes of those who came in contact with him in an intimate way without recognizing the fact that this man who grew out of slavery was a most extraordinary person in very many respects.

"The text of my sermon is Booker T. Washington," said one prominent Philadelphia divine in eulogizing the negro educator at a meeting held to honor his memory, "for his whole life was a sermon."

It has been said that he did more than any other man to overcome the prejudices against the members of his race, and to establish a neighborly feeling—a sort of fellowship between the negroes and the white people in the South.

But analysis of Dr. Washington's work, and the estimates of him made by those counted his intimates, make it apparent that he won recognition as a practical economist; that however much his theories may have been questioned, opposition could not stand against the successful putting into practice of those theories and that mere arguments and objections cannot stand in the way of results. His life exemplified the truism "nothing succeeds like success."

The changes which have marked the development of the negro along the lines pointed by Dr. Washington can be noted on almost every hand, and the spirit that has been shown in the gatherings held to pay tribute to his memory have particularly made the changing attitude on the part of one race toward the other noticeable.

"Twenty years ago," said John Wanamaker in Philadelphia, while addressing one of the memorial meetings at which

negroes and caucasians were assembled together, "I heard Booker T. Washington deliver a speech which interested me, as all of his talks did. I asked him to take dinner with me, but as conditions at that time were not particularly favorable to complete freedom of action on the part of members of his race, I asked the management of the place where we were to dine, whether there would be any objections to my having Dr. Washington at my table. He said there was not and Dr. Washington sat there with members of my family.

"There was not the slightest demonstration on the part of any of those in the dining room or about the place until after we left, when I noted some 'boohin' by those outside who watched our departure.

PERFECTLY ROUNDED MAN.

"Little did Dr. Washington think—nor did I—that there would come a time when there should be such a meeting as this, but who can tell from a man's beginning what will be his ultimate end. I care not from what race or nationality he sprung, there could be no more perfectly rounded man than Booker T. Washington."

Again, after crossing the Atlantic ocean with Dr. Washington, and traveling with him through Europe, Edward Marshall, the newspaper correspondent, reflects the same idea, through the word of Ex-Senator Sewall, of New Jersey, who was on the steamship which carried Dr. Washington and Mr. Marshall abroad.

Writing of Dr. Washington in the Columbia Magazine Mr. Marshall said: "General Sewall was not an emotional nor an enthusiastic man. His manner toward men of all sorts was rather coldly critical than otherwise, but after he had heard Washington say a few words in the nature of an address, he

turned to me and whispered: ' We have heard a Moses speak—a real Moses—a great leader. Emancipation only freed the bodies of the colored people. This man is freeing the shackled minds of the whole race.' ”

While the question of who would succeed Dr. Washington as the head of the institution he builded was being discussed throughout the land, one of the great educator's students and admirers drew forth this vivid picture of the difference between the policy which Dr. Washington fixed for the guidance of the members of his race and that policy by some of his critics who favored the education of the negro along academic lines.

MUST BEGIN ON THE GROUND FLOOR.

“ The difference between Dr. Washington and these others,” said the student, “ is that Dr. Washington looked upon life as sort of a sixteen-story building, to reach the top of which the negro must begin at the ground floor and go up in an elevator, or climb the stairs; the others seem to think that there is some way by which the negro can walk right off the street into the sixteenth floor of life's building.”

One of the most enlightening contributions to contemporaneous literature relating to the head of Tuskegee was that of Timothy Thomas Fortune, who was appointed by Dr. Washington to serve as chairman of the committee originally formed to effect the Negro Business League, which held its first session in Boston. Mr. Fortune, whose home is in New York, was subsequently chairman of the Executive Committee of the organization and traveled extensively in close relation to Dr. Washington. In a signed article in the New York Sun, Mr. Fortune paints a vivid pen picture:

“ Dr. Booker T. Washington was a many sided man. He was at home with all sorts and conditions of men, from the

President to the poorest black man in the shabbiest log cabin in the South. In whatever society, in whatever situation he found himself, he seemed to be perfectly at ease and without restraint.

"And yet he was the most unsociable of men. He did not care for or cultivate the social side of life. He lived mostly with himself, even when surrounded by others, and preferred always to listen to the conversation of others than to talk. This trait enabled him to learn all there was to know of a person or a community by asking questions in the most diplomatic and persistent way.

DISGUISED HIS QUESTION.

"If he were asked a direct question he did not want to answer he would seem to answer it without doing so, and then ask the person the same question, so disguised as not to be recognizable. When he got the other man to answering he would keep at it until he had learned all that he desired to know. Then he would change the subject, or separate himself in some way from the person.

"Dr. Washington was on friendly terms with most of the prominent white men of Alabama, most of whom thought well of him and his work, and many of whom he was able to serve in a helpful way. General Joseph Wheeler was one of these men. On one occasion, two years after the Spanish-American war, General Wheeler wrote an article for a New York newspaper that Dr. Washington considered very unjust to the negro people. The Monday following the publication of it Dr. Washington entered a chair car in Jersey City for Washington. He had hardly seated himself before General Wheeler entered the car and was shown to his seat. He then went directly to Dr. Washington's seat.

" Dr. Washington and I stood up, facing the little soldier, and he introduced me to him. I sat down. General Wheeler seemed very much disquieted and Dr. Washington had entered the car in a tired and nervous condition. Without asking him what he thought of the article he had written, General Wheeler began to explain the reason for his writing it, and Dr. Washington grew more nervous and restive as the explanation proceeded. Soon after we passed Trenton, Dr. Washington, who had been standing and listening to the General for an hour, excused himself and went toward the smoking end of the car. General Wheeler took his own seat and was soon buried in his favorite newspaper. He got off at Philadelphia, and seemed to have forgotten that he had met Dr. Washington and had not finished talking to him.

VERY INTERESTING CHARACTER.

" After leaving Elkton I went forward to find Dr. Washington, but he was nowhere in sight. I asked the porter if he knew where he was, and he said he had gone into one of the drawing rooms after leaving General Wheeler and was fast asleep. We were approaching Baltimore before Dr. Washington emerged from the drawing room. 'General Wheeler is a very interesting character,' he remarked, and said no more until we reached Washington.

" Dr. Washington wrought a revolution in the habits and condition of the negro farmers of Macon County through the medium of the Tuskegee Farmers Conference, which was held annually, but he wrought it for the most part by introducing the farmers and their habits and conditions to themselves. In the conferences points of order were not allowed, neither were long talks. Five minutes was the time limit for each farmer. When he had read his little paper or made his little talk, Dr.

Washington would take him in hand, and, by diplomatic questioning, draw out of him all about himself and his affairs and those of his neighbors worth knowing.

“When once the conference opened at 10 o'clock in the morning there was no hold up or recess until late in the afternoon, and when the conference finally adjourned everybody who had attended it would know all about his own affairs and those of his neighbors, but none of them knew more than Dr. Washington himself. This was one of the chief sources from which he derived his intimate knowledge of the condition and aspiration of the people of his race. He got it from them in these conferences by questioning them face to face. He turned the conference into an experience meeting at its inception, and it remained one, largely, at the time of his death.

KNEW THEIR WANTS AND ASPIRATIONS.

“The Business League, which was started in Boston, in 1890, and of which Dr. Washington was the only president it ever had, was another of the sources from which he derived an intimate knowledge of his people and their wants and aspirations. During many years the experience meeting principle was strictly observed in the proceedings of the league; but some three or four years ago the growth of the membership in numbers and intelligence and wealth made it necessary to adopt the plan of department work, each department with its own working force, the chairman making an annual report to the general body. In this way all of the trades, professions and business enterprises are kept together and at work all of the year, and are able to exert the greatest influence and obtain the best and most accurate information necessary.

“It took many years of meeting and catechising to bring the league membership up to this point of systematic and me-

thodical work. After fifteen years of tireless work Dr. Washington made the National Negro Business League one of the strongest and most helpful organizations the Afro-American people ever had. The splendid business growth since the organization of the league is due almost entirely to Dr. Washington's peculiar facility of making them see their deficiencies and needs by talking about them in open meeting and inviting suggestions from them as to how their conditions could be changed for the better. He seldom volunteered to make a suggestion to them except by insinuating the answer in his questions.

VERY COURAGEOUS MAN.

"Besides the knack of getting out of people all that he desired for his own information and their good, Dr. Washington was a very courageous man with an abounding appreciation of the humorous and ridiculous, although he seldom smiled and was unable to laugh as other people do. His eyes would dance and sparkle when he was amused, but his lips would only twitch in a funny sort of way, and his laugh would bubble out somewhat as a big sneeze. His eyes were long, like those of a Chinaman, and appeared never to be in a state of repose, darting here and there, and seeming to concentrate upon nothing; but he saw everything, made mental note of it, put it to use in its place at the proper time. And he never seemed to be in a hurry.

"Dr. Washington had no delusions about his leadership of the Afro-American people. He knew that he had acquired it without their consent by the character of the work he did as an educator and mediator between them and the white hostile public opinion of the Southern States. His right to speak for his race was hotly contested for fourteen years after he began work at Tuskegee Institute and until his memorable address at the Atlanta Cotton States and International Exposi-

tion in 1895, when the responsible newspapers of the country proclaimed his leadership. Then the greater part of his people sided with him, leaving an educated minority to oppose him, with Dr. E. B. D. Du Bois, now editor of the *Crisis* and a moving spirit in Mr. Oswald Garrison Villard's Association for the Advancement of the Colored People, as leader. Most of these people are college trained men, whom Dr. Washington characterized as dreamers of things rather than doers of things. Boston was the hotbed of this opposition and remained so until the death of Dr. Washington.

GRAND AND IMPOSING.

"Some time after President Taft had begun to consult Dr. Washington about all sorts of matters relating to his race and Dr. Washington had recommended many Southern white men for Federal appointments the discontent in Boston grew in rancor and volume and begun to worry Dr. Washington, who was making Boston instead of New York his headquarters at that time. He decided to find out for himself what the real trouble was and asked me to issue invitations to the leading men of his race in Boston to attend a banquet at Young's Hotel. When seated at the banquet table the gathering was what is generally styled 'grand and imposing.' There was no mirth in the countenances of the diners, but there was a good appetite. That is a healthy sign.

"At the proper time when the coffee and cigars were served, I arose and told the diners that Dr. Washington had desired to meet them at the banquet table and at the proper time to have each one of them express freely his opinion of the race question, and how best the race could be served in the delicate crisis through which it was then passing. Each of the speakers launched into a tirade against Dr. Washington and his policies

and methods, many of them in lofty flights of speech they learned at Harvard University. The atmosphere was dense with discontent and denunciation.

"The climax was reached when William H. Lewis, the famous Harvard football coach, told Dr. Washington to go back South, and attend to his work of educating the negro and leave 'to us the matters political affecting the race.' Every eye was upon Dr. Washington's face, but none of them could read anything in it; it was as inscrutable as a wooden Indian's. When every one of them had had his say I called upon Dr. Washington to respond to the speakers who had unburdened themselves. Dr. Washington rose slowly, and with a slip of paper in his hand, and said:

SMALL BLAZE OF ELOQUENCE.

Gentlemen, I want to tell you about what we are doing at Tuskegee Institute and in the Black Belt of Alabama.'

"For more than a half-hour he told them of the needs and the work without once alluding to anything that had been said in heat and anger by those to whom he spoke. He held them close to him by his simple recital, with here and there a small blaze of eloquence, and then thanking them for the candor with which they had spoken, sat down. They were all disappointed, as they expected that he would attempt to excuse himself of the things they complained.

"At another time at one of the Tuskegee farmers' conferences, in 1894, I think, Governor William C. Oates of Alabama was on the program to make an address, and the multitude was expecting great things of him. He was not a polished speaker, although he had served a great many years in Congress. He was a rough soldier, who had lost an arm fighting for the Con-

federacy. He liked Dr. Washington, however, and his ideas about the industrial education of the colored people.

"John C. Dancy, a college man, at that time Collector of Customs at Wilmington, N. C., was to speak before Governor Oates, and I was to follow the latter. Mr. Dancy is an unusually bright and eloquent man. The two made a brilliant comparison between the Puritan civilization of New England and the Cavalier civilization of the South. Mr. Dancy paid a glowing tribute to the New England men and women who had built up the educational interest among the colored people after the war, of which the Hampton and Tuskegee Institutes were lasting monuments. Mr. Dancy had plenty of applause from the great concourse of countrymen, but his address made Governor Oates furious. When the Governor was called upon to speak he showed plainly that he was agitated out of his self-restraint. Without any introductory remarks whatever, he said, as I remember it:

A FEW WORDS OF PLAIN TALK.

" 'I have this written address for you,' waving it at the audience, 'but I will not deliver it. I want to give you niggers a few words of plain talk and advice. No such address as you have just listened to is going to do you niggers any good; it's going to spoil you. You had better not listen to such speeches. You might just as well understand that this is a white man's country, as far as the South is concerned, and we are going to make you niggers keep your place. Understand that. I have nothing more to say to you.'

"The audience was taken back as much by the bluntness of the Governor's address as if they had been doused with cold water. Indignation was everywhere visible on the countenances of the people. But Dr. Washington appeared unruffled. On

the contrary his heavy jaw was hard set and his eyes danced in a merry measure. It was a time to keep one's temper and wits, and he did so, as usual. Without betraying any feeling in the matter, and when everybody expected him to announce the next speaker, he said:

“ ‘Ladies and Gentlemen: I am sure you will agree with me that we have had enough eloquence for one occasion. We shall listen to the next speaker at another session, when we are not so fagged out. We will now rise, sing the doxology and be dismissed.’

“The audience did so, but it was the most funereal proceeding I had ever witnessed upon such an occasion. Dr. Washington's imperturable good nature alone saved the day.

MANY INVITATIONS TO SPEAK.

“After the meeting of the Business League in Chicago, in August, 1904, I think, Dr. Washington, who was much run down, planned to spend some weeks in camp on the Gauley River, in West Virginia. There were only half a dozen in the party. As soon as it was noised abroad that Dr. Washington was to go into camp in the State invitations poured in upon him to speak at various points in West Virginia. It was the State from which he had gone in his youth to seek an education, and the people wanted to see and hear him. But he accepted only two of the invitations, one at Charleston at the beginning and one at Montgomery at the end of his trip.

“At Charleston the meeting and reception were held in the State Capitol and the addresses were by Governor McCorkle and former Governor Atkinson, the one a Democrat, the other a Republican of high repute. Before he was called upon to speak, Dr. Washington suggested that I make the long address for him, as he did not feel well, but I declined on the ground that

the people wanted to hear him, who was one of them, and not me, about whom they knew nothing, and because I knew he was only guying me, to relieve himself of the pent-up humor which he had always to labor to keep in subordination.

"When we got to the camp on the Gauley, I was surprised to find among the articles Dr. Washington had ordered for his comfort was a big bathtub, which leaned conspicuously against his tent, thirty feet from the river. I did not say anything to him about it, and he never used it, but rather took his dip every morning in the running waters of the river. There were many visitors to the camp, mostly mountaineers, some of whom came many miles over the mountains to see him. One morning a long, lank mountaineer drove up to the camp, in a regular mountain rig, with two big horses. His twelve-year-old son was with him. The man said to the one nearest him:

MIGHTY GLAD TO SEE HIM.

"The mountaineer dismissed me with that, and I did Washington they say is camping hereabouts. Be you him?' Dr. Washington stepped forth and greeted the man cordially. 'You see it's this way; I wouldn't go round th' corner ter see you, but they are teaching th' children in our school all about you and this 'ere boy of mine jest 'lowed that he had ter see you. So here we aire, and I'm mighty glad to see you.'

"Dr. Washington insisted that they alight and have breakfast and allow the stock to be fed.

"After breakfast we all strolled up the mountain road in the wake of Dr. Washington and the mountaineer and his son. The two men kept up an animated conversation. At one point the mountaineer asked:

" 'I suppose you be a Republican, Mr. Washington?'

" 'Why yes; I've never been anything else,' said Dr. Wash-

ington, rather doubtfully, as he did not of course know the politics of the mountaineer nor the reason for his asking the question.

“ ‘ Well, I’m glad to know it. I voted for Abe Lincoln and for every Republican since. I suppose these others aire Republicans?’

“ ‘ All except my friend Fortune; he is an independent, and some call him a Democrat because he supported Cleveland against Blaine,’ said Dr. Washington, with a mischievous twitch of his mouth. The lank mountaineer, who had a big Smith & Weston revolver buckled on him in plain view, sized me up, with a frown on his wrinkled face, and said:

“ ‘ I’m very much surprised, very much. I cain’t see how a nigger can be a Democrat. For my part I think every one of ’em ought to be shot wherever he be found.’

VERY MUCH SURPRISED.

“ ‘ The mountaineer dismissed me with that, and I did not answer. In parting from us several hours after the mountaineer shook hands with Dr. Washington and said:

“ ‘ We’re proud of you in this State Booker, we be, and I want you to know it, and if you ever want real friends just you come bacn here and you’ll find ’em in West Virginny.’

“ On leaving the camp Dr. Washington was scheduled to make an address at Montgomery. The opera house was packed to suffocation and there were many outside who could not get in as there were inside. Before the meeting began, Dr. Washington had a ‘ sinking spell,’ a species of dyspepsia that bothered him much, and was really too sick to speak when his time came. He asked me to speak for him, telling the mountaineers he would follow me.

“ Dr. Washington was not witty; he was rather humorous

in his makeup. He had need always of a yarn to illustrate what he had to say in order to keep his audiences in good humor. Instead of making an address I told the audience that I would entertain them with some of the jokes that Dr. Washington usually employed to illustrate the subject in hand. There were about twelve of these. I kept the audience laughing from beginning to end."

Mr. Fortune repeats two stories familiar to many of Dr. Washington's followers, one of which is as follows:

BACK WORN OFF HIS SHIRT.

"There was a colored farmer near Tuskegee who used to come on foot every Saturday at the same hour to get a side of Cincinnati white pork, in which there was never a streak of lean. He was a long, lank person, and the meat had worn all of the back off his shirt. He met a white countryman about the same place coming into the town as he was going out, who always eyed the colored man and his side of bacon curiously. At last, one Saturday afternoon, he halted his mule close to the colored man and said:

" 'Say, my man, I want tew ask yer er question.'

" 'All right, boss, go right erhaid,' said the colored man. 'Yer kin ask me any questions yer want. Dat's a w'ite man's business.'

" 'The question is this: I want ter know why you don't buy more shirt an' less bacon?'

" 'I'll tell yer boss, fur it am a easy question. Yer see it am dis way: I done found out er long time ergo dat you can promise de back, but de stomach doan take no credit.'

"And then Dr. Washington would preach a sermon on the necessity of negroes raising their own bacon and depending less upon the grocer. Most colored people are hearty eaters and

disposed to slight outward appearances to satisfy their stomachs.

“The Afro-American people will never have another Booker T. Washington to lead them, because there will not be again any slave condition out of which to develop such a man.”

Had he lived another month Dr. Washington would have noted the fiftieth anniversary of the freedom of the slaves, for the exact date of the ending of the struggle which ended slavery was December 18.

CHAPTER XIX.

THE QUESTION INVOLVED.

WHILE this volume has not been prepared with a view or hope of pointing the way to the solution of the negro problem, the very life history of Dr. Washington and the recounting of his struggles, experiences and achievements, make it incumbent upon those who peruse these pages to immediately give thought to the race question in its relation to the future of the country, and the future of the race itself.

It is true, too, that any information which will emphasize the difficulties that confronted the great leader in his struggle forward will make more apparent the effectiveness of his methods, show more clearly the heights of greatness to which he ascended, and give heart to those who because of such conditions have felt inclined to look upon the situation as hopeless.

He recognized the great handicap which prejudice placed upon the efforts of the negro, and in formulating his educational plans to make easier the work of those following him, he sought to make his students see that they should first make themselves more valuable to the world as economic units, knowing that society at large forgives or overlooks constitutional weaknesses, deformities, or unconventionalities in type, where the individual rises to a point of accomplishing something meretorious, and that what applies to one individual will apply in general to a group of individuals.

What effect prejudice has in a general way has been studied and weighed by many students. In a special survey of the negro, made by the University of Pennsylvania, this phase of

the race problem is discussed at length, particularly with reference to the negro in cities, as typified by Philadelphia, and some interesting reflections and conclusions are given, among which are the following:

NOT RECOGNIZED AS A MAN.

“In the negro’s mind, color prejudice is that widespread feeling of dislike for his blood which keeps him and his children out of decent employment, from certain public conveniences and amusements, from hiring houses in many sections, and, in general, from being recognized as a man. Negroes regard this prejudice as the chief cause of their unfortunate condition. On the other hand most white people are quite unconscious of any such powerful and vindictive feeling; they regard color prejudice as the easily explicable feeling that intimate social intercourse with a lower race is not only undesirable but impracticable if our present standards of culture are to be maintained; and although they are aware that some people feel the aversion more intensely than others, they cannot see how such a feeling has much influence on the real situation, or alters the social condition of the mass of negroes.

“As a matter of fact, color prejudice is something between these two extreme views: it is not responsible for all, or perhaps the greater part of the negro problems, or of the disabilities under which the race labors; on the other hand it is a far more powerful social force than most people realize.”

A summary of some of the difficulties which the negro is compelled to face because of this attitude, as given in the survey, includes these observations:

“No matter how well trained a negro may be, or how fitted for work of any kind, he cannot in the ordinary course of competition hope to be much more than a menial servant.

“ He cannot get clerical or supervisory work to do save in exceptional cases.

“ Whim and accident will cause him to lose a hard-earned place more quickly than the same things would affect a white man.

“ Being few in number compared with the whites the crime and carelessness of a few of his race is easily imputed to all, and the reputation of the good, industrious and reliable suffer thereby.

“ Because negro workmen may not often work side by side with white workmen, the individual black workman is rated not by his own efficiency, but by the efficiency of a whole group of black fellow workmen which may often be low.

FORCED TO WORK FOR LOW WAGES.

“ Because of these difficulties which virtually increase competition in his case, he is forced to take lower wages for the same work than white workmen.

“ In all walks of life the negro is liable to meet some objection to his presence or some discourteous treatment; and the ties of friendship or memory seldom are strong enough to hold across the color line.

“ If an invitation is issued to the public for any occasion, the negro can never know whether he would be welcomed or not; if he goes he is liable to have his feelings hurt and get into unpleasant altercation; if he stays away he is blamed for indifference.

“ If he meet a lifelong friend on the street he is in a dilemma; if he does not greet the friend he is put down as boorish and impolite; if he does greet the friend he is liable to be flatly snubbed.

"If by chance he is introduced to a white woman or man, he expects to be ignored on the next meeting, and usually is.

"White friends may call on him, but he is scarcely expected to call on them, save for strictly business matters.

"Any one of these things happening now and then would not be remarkable or call for especial comment; but when one group of people suffer all of these little differences of treatment and discriminations continually, the result is either discouragement, or bitterness, or over-sensitiveness, or recklessness. And a people feeling thus cannot do their best."

ALMOST IMPOSSIBLE TO SECURE WORK.

The inquiry showed that while quite a number of cases could be pointed to in which negroes held positions of responsibility, or as skilled workers, the exceptions proved in the main, that, in the centre where the investigation was made, without strong effort and special influence, it was next to impossible for the negro to secure employment in most of the trades, except he work as an independent workman and take small transient jobs.

"One has but to note that notwithstanding the acknowledged ability of many colored men, the negro is conspicuously absent from all places of honor, trust or emolument, as well as from those of respectable grade in commerce and industry.

"Even in the world of skilled labor the negro is largely excluded. Many would explain the absence of negroes from higher vocations by saying that while a few may now and then be found competent, the great mass are not fitted for that sort of work and are destined for some time to form a laboring class. In the matter of the trades, however, there can be raised no serious question of ability; for years the negroes filled satis-

factorily the trades and in many parts of the South they are still prominent.

"The chief agency that brings about this state of affairs," says the report, "is public opinion; if they were not intrenched, and strongly intrenched, back of an active prejudice or at least passive acquiescence in this effort to deprive negroes of a decent livelihood, both trades unions and arbitrary bosses would be powerless to do the harm they now do; where however, a large section of the public more or less openly applaud the stamina of a man who refuses to work with a 'Nigger,' the results are inevitable. The object of the trades union is purely business-like; it aims to restrict the labor market, just as the manufacturer aims to raise the price of goods. Here is a chance to keep out of the market a vast number of workmen, and the unions seize the chance save in cases where they dare not, as in the case of the cigar-makers and coal miners.

FORBIDS HOSTILE ACTION.

"If they could keep out the foreign workmen in the same way they would; but here public opinion within and without their ranks forbids hostile action. Of course, most unions do not flatly declare their discriminations; a few plainly put the word 'white' into their constitutions; most of them do not and will say that they consider each case on its merits. Then they quietly blackball the negro applicant. Others delay and temporize and put off action until the negro withdraws; still other discriminate against the negro in initiation fees and dues, making a negro pay \$100, where the whites pay \$25.

On this matter of the opposition of the trades unions to the negro, merely, it was cited, as a matter of prejudice, Dr. Washington took up the cudgel in behalf of his race as part of

his battle to open the way for the students of Tuskegee, who were going out into the world as skilled mechanics.

At the annual meeting of the Federation of Labor, in 1897, it is part of the records that there was a long discussion over the admission of the negro into the ranks of organized labor, and that there was a denial that there was ground for a protest from "Booker T. Washington" that trade unions were placing obstacles in the way of material advancement of the negro.

What Dr. Washington was contending against is indicated by the following note, which is one of many given in the report, to show the difficulties that the negro has to confront in the world's open market for workers:

A TYPICAL CASE.

"The case of a young colored 'waiter man' may be taken as typical. He had studied three years at Hampton, where he had learned in that time the stone-cutter's trade. He could practice this in Georgia, he said, but in the South stone-cutters get only \$2.00 a day as compared with \$3.50, sometimes \$4.00 a day in the North. So he came North with the promise of a job of stone-cutting for a new block of buildings to be erected by a Philadelphian he had met in Georgia. He received \$3.50 a day, but when the block was done he could get no other job of stone-cutting, and so went into domestic service, where he received \$6.25 a week instead of the \$21.00 a week he should have been receiving as a stone-cutter.

"The effect on domestic service is to swell its already overfull ranks with discontented young men and women whom one would naturally expect to find rendering half-hearted service because they consider their domestic service work only a temporary makeshift employment. One sometimes hears it said that 'our waiter has graduated from such and such a school, but we

notice that he is not even a very good waiter.' Such comments give rise to the speculation as to the success in ditch digging which would be likely to attend upon the labors of college professors, or indeed, how many of the young white men who have graduated from college and from law schools would show themselves excellent waiters, particularly if they took up the work simply as a temporary expedient. A 'match' between Yale and Hampton, where mental activities must be confined to the walls of the butler's pantry, and where there were to be no 'fumbles' with soup plates, might bring out interesting and suggestive points.

TRAVELS FAR FOR EMPLOYMENT.

In the records of several schools included in the report it is shown that a very large percentage of those who graduated were compelled to travel to distant points in order to secure employment in their chosen trades or professions, or were compelled to abandon that calling after having taken the pains to obtain it.

At this point it is strikingly significant that at the very time the world was eulogizing Dr. Washington and crediting him with having done much to break down the barrier of prejudice under which the negro labored, a bitter protest was raised in one of the good residential sections of Philadelphia because Dr. William Creditt, the negro principal of the Downingtown Industrial School, began negotiations for the purchase of a home in the district.

Pages might be given from the long survey from which pointed extracts or references have been taken, but that would not throw any light on the situation as a whole. The following conclusions, with some omissions, are therefore given to show what these investigators viewed as necessary on the part of both races to the solution of the race problem:

“The negro problems are not more hopelessly complex than many others have been. Their elements despite their bewildering complication can be kept clearly in view. They are, after all, the same difficulties over which the world has grown gray—the question as to how far human intelligence can be trusted and trained; as to whether we must always have the poor with us; as to whether it is possible for the mass of men to attain righteousness on earth; and then to add that question of questions. After all who are the men? Is every feathered biped to be counted a man and brother?

NO MYTHICAL HUMANITY.

“Are all races and types to be joint heirs of the new earth that men have striven to raise in thirty centuries and more? Shall we not swamp civilization in barbarism and drown genius in indulgence if we seek a mythical Humanity which shall shadow all men? The answer of the early centuries to this puzzle was clear: those of any nation who can be called Men and endowed with rights are few; they are the privileged classes—the well-born and the accidents of low-birth called up by the King.

“The rest, the mass of the nation, the *pobel*, the mob, are fit to follow, to obey, to dig and delve, but not to think or rule or play the gentleman. We who were born to another philosophy hardly realize how deep-seated and plausible this view of human capabilities and powers once was; how utterly incomprehensible this republic would have been to Charlemagne or Charles V, or Charles I. We rather hasten to forget that once the courtiers of English kings looked upon the ancestors of most Americans with greater contempt than these Americans look upon negroes—and perhaps, indeed, had more cause. We forget that once French peasants were the ‘Niggers’ of France,

and that German princelings once discussed with doubt the brains and humanity of the *bauer*.

“Much of this—or at least some of it—has passed and the world has glided by blood and iron into a wider humanity, a wider respect for simple manhood unadorned by ancestors or privilege. Not that we have discovered, as some hoped and some feared, that all men were created free and equal, but rather that the differences in men are not so vast as we had assumed. We still yield the well-born the advantages of birth, we still see that each nation has its dangerous flock of fools and rascals; but we also find most men have brains to be cultivated and souls to be saved.

AFRICAN RACE NOT CONSIDERED.

“And still this widening of the idea of common Humanity is of slow growth and to-day but dimly realized. We grant full citizenship in the World-Commonwealth to the ‘Anglo-Saxon,’ the Teuton and the Latin; then with just a shade of reluctance we extend it to the Celt and Slav. We half deny it to the yellow races of Asia, admit the Brown Indians to ante-room only on the strength of an undeniable past; but with the negroes of Africa we come to a full stop, and in its heart the civilized world with one accord denies that these come within the pale of humanity. This feeling, widespread and deep-seated, is in America the vastest of the negro problems; we have, to be sure, a threatening problem of ignorance but the ancestors of most Americans were far more ignorant than the freedmen’s sons; these ex-slaves are poor, but not as poor as the Irish peasants used to be; crime may be rampant, but not more so if as much as in Italy; but the difference is that the ancestors of the English and the Irish and the Italians were felt worth educating, helping and guiding, because they were men and brothers.

“ We have the problems arising from the uniting of so many social questions about one centre. In such a situation we need only to avoid underestimating the difficulties on the one hand and overestimating them on the other. The world has conquered before and can conquer again. Moreover the battle involves more than a mere altruistic interest in an alien people. It is a battle for humanity and human culture.

SHOULD NOT RETARD AN EARNEST PEOPLE'S RISE.

“ The negro is here to stay; it is to the advantage of all, both black and white, that every negro should make the best of himself; it is the duty of the negro to raise himself by every effort to the standards of modern civilization and not to lower those standards in any degree; it is the duty of the white people to guard their civilization against debauchment by themselves or others; but in order to do this it is not necessary to hinder and retard the efforts of an earnest people to rise, simply because they lack faith in the ability of that people. With these duties in mind and with a spirit of self-help, mutual aid and co-operation, the two races should strive side by side to realize the ideals of the republic and make this truly a land of opportunity for all men.”

On the duty of the negro, the report says: “ That the negro race has appalling work of social reform before it need hardly be said. Simply because the ancestors of the present white inhabitants of America went out of their way to barbarously mistreat and enslave the ancestors of the present black inhabitants, gives those blacks no right to ask that the civilization and morality of the land be seriously menaced for their benefit.

“ Men have a right to demand that the members of civilized community be civilized; that the fabric of human culture so

laboriously woven be not wantonly or ignorantly destroyed. Consequently a nation may rightly demand, even of a people it has consciously and intentionally wronged, not indeed complete civilization in fifty or one hundred years, but at least every effort and sacrifice possible on their part toward making themselves fit members of the community within reasonable time; that they may early become a source of strength and help instead of a national burden.

“Modern society has many problems of its own, too much proper anxiety as to its own ability to survive under its present organization, for it to shoulder all the burdens of a less advanced people, and it can rightly demand that as far as possible and as rapidly as possible the negro bends his energy to solving social problems—contributing to his poor, paying his share of taxes and supporting the schools and public administrations.

RIGHT TO DEMAND FREEDOM.

“For the accomplishment of this the negro has the right to demand freedom for self-development, and no more aid from without than is really helpful for furthering that development. Such aid must of necessity be considerable; it must furnish schools and reformatories, and relief and preventive agencies; but the bulk of the work of raising the negro must be done by the negro himself, and the greatest help for him will be not to hinder and curtail and discourage his efforts. Against prejudice, injustice and wrong the negro ought to protest energetically and continuously, but he must never forget that he protests because those things hinder his own efforts, and that those efforts are the key to his future.

“And those efforts must be mighty and comprehensive, persistent, well-aimed and tireless; satisfied with no partial success, lulled to sleep by no colorless victories; and, above all,

guided by no selfish ideals; at the same time they must be tempered by common sense and rational expectation. Efforts should first be directed toward a lessening of negro crime; no doubt the amount of crime imputed to the race is exaggerated, no doubt features of the negroes' environment over which he has no control, excuse much that is committed; but beyond all this the amount of crime that can without doubt rightly be laid at the door of the negro is large and is a menace to a civilized people.

HUMBLE WORK RATHER THAN DISGRACE OF IDLENESS.

"Efforts to stop this crime must commence in the negro homes; they must cease to be, as they often are, breeders of idleness and extravagance and complaint. Work, continuous and intensive; work, although it be menial and poorly rewarded; work, though done in travail of soul and swet of brow, must be so impressed upon negro children as the road to salvation, that a child would feel it a greater disgrace to be idle than to do the humblest labor. The homely virtues of honesty, truth and chastity must be instilled in the cradle, and although it is hard to teach self-respect to a people whose million fellow-citizens half-despise them, yet it must be taught as the surest road to gain the respect of others.

"It is right and proper that negro boys and girls should desire to rise as high in the world as their ability and just desert entitle them. They should be ever encouraged and urged to do so, although they should be taught also that idleness and crime are beneath and not above the lowest work. It should be the continual object of negroes to open better industrial chances for their sons and daughters. Their success here must, of course, rest largely with the white people, but not entirely. Proper co-operation among colored people ought to open many

chances of employment for their sons and daughters in trades, shops, associations and industrial enterprises.

“Further, some rational means of amusement should be furnished young folk. Prayer meetings and church socials have their place, but they cannot compete in attractiveness with the dance halls and dens of the city.

“There is a vast amount of preventive and rescue work which the negroes themselves might do; keeping little girls off the streets at night; showing the dangers of the lodging system; urging the buying of homes and removal from crowded and tainted neighborhoods; giving lectures and tracts on health and habits; exposing the dangers of gambling and inculcating respect for women. Day nurseries and sewing-schools, mother’s meetings, all these things are little known or appreciated among the masses of negroes, and their attention should be directed to them.

TO EMULATE THRIFT RATHER THAN EXTRAVAGANCE.

“The spending of money is a matter to which negroes need to give especial attention. Money is wasted to-day in dress, furniture, elaborate entertainments, costly church edifices, and ‘insurance’ schemes, which ought to go toward buying homes, educating children, giving simple healthful amusement to the young, and accumulating something in the savings bank against a ‘rainy day.’

“Although directly after the war there was great and remarkable enthusiasm for education, there is no doubt but that this enthusiasm has fallen off, and there is to-day much neglect of children among the negroes, and failure to send them regularly to school. This should be looked into by the negroes themselves and every effort made to induce full regular attendance.

“Above all, the better classes of the negroes should recog-

nize their duty toward the masses. They should not forget that the spirit of the twentieth century is to be the turning of the high toward the lowly, the bending of Humanity to all that is human; the recognition that in the slums of modern society lie the answers to most of our puzzling problems of organization and life, and that only as we solve those problems is our culture assured and our progress certain.

"This the negro is far from recognizing for himself; his social evolution in cities like Philadelphia is approaching a mediæval stage when the centrifugal forces of repulsion between social classes are becoming more powerful than those of attraction. So hard has been the rise of the better class of negroes that they fear to fall if now they stoop to lend a hand to their fellows. This feeling is intensified by the blindness of those outsiders who persist even now in confounding the good and bad, the risen and fallen in one mass.

OVERLOOK THEIR RESPONSIBILITY.

"Nevertheless the negro must learn the lesson that other nations learned so laboriously and imperfectly, that his better classes have their chief excuse for being in the work they may do toward lifting the rabble. This is especially true in a city like Philadelphia which has so distinct and creditable a negro aristocracy, that they do something already to grapple with these social problems of their race is true, but they do not yet do nearly as much as they must, nor do they clearly recognize their responsibility.

"Finally, the negroes must cultivate a spirit of calm, patient persistence in their attitude toward their fellow citizens rather than of loud and intemperate complaint. A man may be wrong, and know he is wrong, and yet some finesse must be used in telling him of it. The white people are conscious that

their negro citizens are not treated fairly in all respects, but it will not improve matters to call names or impute unworthy motives to all men. Social reforms move slowly, and yet when Right is reinforced by calm but persistent Progress we somehow all feel that in the end it must triumph."

The foregoing is presented merely for the purpose of showing what conclusions have been reached by others than Dr. Washington, and have no relation in fact to what he has done, or in any specific sense to the work he started, except that he has done much to open the way for greater progress to members of his race and proved that they can under proper conditions and with proper training make places for themselves.

CHAPTER XX.

AGENCIES FOR NEGRO EDUCATION.

THE fact that prominent men gave their support to Dr. Washington in his efforts to create an institution that would provide a useful education for members of his race in a great measure inspired him to his greatest efforts. He felt that he was laboring under a handicap and he exerted every possible energy that he might not lose their confidence and lose faith in himself and his people. The eyes of the world were on him and he dared not fail.

That he received a great deal of support from the trustees of funds provided by philanthropic persons for the education of the negro only proves the high esteem in which he was held. Ultimately he became a trustee of one or more funds and rendered much assistance to those who had the distribution of such moneys under their control.

Among the funds or agencies which have provided for the education of the negro separately, or in connection with the white children, the following are enumerated, with an outline of the provisions under which the funds were administered:

Cushing Fund—This fund was created by Miss Emmeline Cushing, of Boston, who left \$33,000 in the interest of negro education. The income from this was to be available for the use of negro institutions for a period of sixteen years. The provisions have been complied with and the fund distributed.

One of the peculiar bequests was that of John Parrish, of Philadelphia, in 1808. Under the provisions of his will there was established a fund, one-third of which was to be used for the education of poor white children, one-third for the aid of Indians and one-third for the aid of colored people. These

thirds were to be used in the State of Pennsylvania. "The Pennsylvania Society for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage, and for Improving the Condition of the African Race" is the trustee of the African Third, the annual income of which usually amounts to about \$200. This Society is also trustee for the real estate and endowment fund for the Laing School at Mount Pleasant, South Carolina. In addition, the Society has funds amounting to about \$19,000, most of the income from which is applied to the aiding of negro education in the South.

TO PROVIDE INSTRUCTION FOR MALE COLORED PEOPLE.

Avery Fund—This Fund was created in 1875. By agreement between the executors of the estate of Rev. Charles Avery, who in 1849 established the Avery Trade School for Colored Youth at Allegheny, and the trustees of the University of Pittsburgh, the fund is to provide instruction for male colored people in the United States and the British Provinces of Canada. The number is not to exceed twelve at any one time and no individual can hold a scholarship longer than four years. The scholarships are granted to undergraduate students in the college of arts, and schools of engineering, mining, economics and education.

The Vilas Bequest—Under the will of Senator William F. Vilas, of Wisconsin, who died in 1908, provision is made for ten scholarships and ten fellowships for persons of negro descent at the University of Wisconsin. It is provided that ten undergraduate scholarships and ten fellowships are to be established; that aid is to be provided for the encouragement of musical talent, or to promote the appreciation of music.

After the establishing of ten research professorships, the

trustees shall provide for fifty more undergraduate scholarships, with a salary of from three to four hundred dollars each, and then again fifty more scholarship fellowships with a salary of from five to six hundred dollars each, to each of which graduates of the University shall be appointed. For at least one-fifth of these scholarships and professorships the regents are to appoint preferably among qualified candidates those of negro blood.

THE PEABODY EDUCATIONAL FUND.

The Peabody Educational Fund—This fund from which Dr. Washington received much support was established in 1867-68, by George Peabody, of Danvers, Mass. He provided a fund of \$3,500,000 to be devoted to education in the South. \$1,380,000 of this amount was in Florida and Mississippi bonds and has not been available. The remainder was placed in the control of sixteen trustees. The primary aim of the fund was to encourage the establishment of public school systems for the free education of children. After this the income from the fund was devoted to the training of teachers through normal schools and teachers' institutes.

In 1875, a normal school for whites was established at Nashville, Tennessee. This school assumed a leadership in the development of the normal school idea throughout the South. By means of scholarships students from the Southern States were enabled to attend this central training school. By the deed of trust the trustees were given the power to distribute the fund at the exhibition of 30 years which ended in 1897. In January, 1905, the trustees decided to dissolve the trust. The residue of the fund has been expended in the endowment of the Peabody College at Nashville for the higher education of white teachers. Under the arrangements for the first endowment of Peabody

College the Peabody Fund donated the sum of \$1,000,000. Subsequently the Peabody Fund contributed \$500,000. The Trustees have also contributed funds in aid of schools of education in the State universities and in aid of rural education for the negro race. The fund for this latter purpose was given in trust to the John F. Slater Fund to be administered in the interest of rural public schools for the negro race.

THE MINER FUND.

The Miner Fund—This fund owes its existence to Myrtilla Miner, of Brookfield, N. Y., who in 1851 established a normal school for colored girls so that they might become teachers. That the work might continue after her death, Congress in 1862 granted a charter under the name of "The Institution for the Education of Colored Youth," to be located in the District of Columbia and to educate and improve the moral as well as intellectual condition of such colored youth of the nation as might be placed under its care and influence.

Miss Miner died in 1864. The first lot of ground for the school was in the square on which the British Legation is now situated. In 1872 this ground was sold for \$40,000 and a new site was purchased at Seventh and Church Streets. Here the Miner Normal School was conducted independently until 1879, when an arrangement was made with the trustees of the public schools of the District of Columbia whereby it was agreed that the Miner Normal School should be the public normal school for the colored people of the District. The building was leased to the District of Columbia at an annual rental of \$3,600.

The Slater Fund—Early in 1882, John F. Slater, of Norwich, Connecticut, created a trust fund of \$1,000,000 for the purpose of "uplifting the emancipated population of the Southern States and their posterity." For his generosity Mr. Slater

was voted a medal by Congress. Neither the principal nor income of the fund may be used for land or buildings, the money being designed to prepare teachers and for the development of industrial education. Public and private schools are helped. Upward of fifty schools are helped annually. Dr. Washington received some aid in the upbuilding of Tuskegee from the trustees of this fund.

THE HAND FUND.

The Hand Fund—was established in 1888, by Daniel Hand, of Guilford, Conn., who gave the American Missionary Association \$1,000,000 to aid in the education of the negro. Mr. Hand also provided that his residuary estate amounting to \$500,000 should be devoted to the same purpose.

General Education Board—John D. Rockefeller contributed \$1,000,000 as a fund to be devoted to the promotion of education in the United States, in 1902 and the following year. The board is empowered to assist in any way to improve the primary schools, industrial schools, technical schools, normal schools, training schools for teachers, or schools of any grade or institutions of higher learning. In 1905 Mr. Rockefeller gave to the board as a permanent endowment \$10,000,000. In 1907 he gave a further sum of \$32,000,000, one-third of which was to be added to the permanent endowment and two-thirds to be supplied to such specific objects as Mr. Rockefeller or his son might designate. In 1909 he added \$10,000,000 more, bringing the total of his gift up to \$53,000,000. The money is utilized in the promotion of practical farming in co-operation with the Department of Agriculture through the Co-operative Demonstration Work; in giving assistance to public high schools in the South; the promotion of higher education, and in promoting the work of worthy negro schools and institutions. About \$12,000,000 has been distributed by the fund.

The Anna T. Jeanes Fund—This is one of the last of the big educational funds. Miss Jeanes, a Quakeress, of Philadelphia, created an endowment in 1907, the income from which was to be specifically applied to the maintenance and aid of elementary schools for negroes in the South. Among the trustees of the fund was Dr. Washington, of Tuskegee Institute.

FUND PROVIDES FOR SUPERVISOR.

The plan of operation is in the nature of rural service. A teacher was located in a center under the direction of the county superintendent, from where she went to the small schools to introduce and supervise industrial work. This developed a form of work which is practically under the direction of a supervising county teacher provided for entirely by the fund. From \$30,000 to \$40,000 has been spent in a year in the work.

A fund established by the will of Miss Caroline Phelps Stokes of New York, who died in 1909, and known as the Phelps-Stokes Fund, provided among other things for the establishment of fellowships at the University of Virginia and the University of Georgia. The sum of \$12,500 is given to each of these institutions, with the proviso that the universities shall appoint annually a fellow in Sociology for the study of the negro. The fellows appointed must prepare a thesis embodying the result of their investigations, which are to be published by the institutions.

The fund also provides for the use of \$10,000 to be available to Peabody College for Teachers, at Nashville, for visitation of negro schools and colleges, and also the undertaking of comprehensive investigation, in co-operation with the United States Board of Education, of negro education, as well as to provide assistance in the rural schools work primarily in the province of the Jeans Fund.

Among the other sums left for the education of the negro, at various times, was \$1,000,000 under the will of Col. John McKee, of Philadelphia, for the establishment of the Col. John McKee College, and \$36,000 to Tuskegee Institute by Mary E. Shaw, a colored woman in New York.

MUCH GOOD FROM NEGRO STUDY.

Aside from the immediate educational work developed or aided by these agencies and others, including the American Missionary Society, the directing of attention to the study of the negro resulted in much good. Necessarily students in colleges, compelled to make sociological studies of the negro, by these very circumstances gave impetus to the work of investigating and improving conditions. A number of classes were organized, reports and thesis prepared and read, and within a period of half a dozen years the study of the negro in varying phases was brought directly to the attention of thousands of students in the white colleges, while the results of the inquiries and the information received were made available to the negroes among whom great interest was aroused. The churches—both white and black—in many sections, either through organizations within the body or directly, have worked along similar lines, developing through one channel or another some form of social service or constructive aid.

An effect of the work done by Dr. Washington, the institution which he builded, and other schools and organizations, in the way of improving the general health conditions among the negroes, has a significance which has not been referred to.

The modern idea of education includes a knowledge of matters of health. There can be no development of an unhealthy animal on the farm, nor can there be much development for the man or woman, irrespective of race, who is not mentally or

physically able to respond to any training to which he or she may be subjected.

Since the white man, perhaps for selfish motives, has taken to overlooking the sanitary conditions under which the negro exists, both in the city and in the country, and advanced educators like Dr. Washington have taught the colored people the value of "the bath" as a health agency, the mortality rate among negroes in the United States has decreased materially.

NEGRO IN HEALTH AND SICKNESS.

Statistics compiled regarding the negro in health and sickness show a very large percentage of illness and a very high death rate. It has been constantly held for years that the negro has less resisting power than whites, but this impression was largely created by the fact that the negro always seemed to be suffering from some malady, and by the very high death rate. But it has not yet been proved that this is so. As a matter of fact the lessons which the negroes are learning about hygiene, sanitation, cleanliness and health have resulted in a very marked decrease in the mortality figures in the last half dozen years.

It has been frequently stated that the negro has a predisposition to tuberculosis, but any set of people in which such a large percentage live for years in unhealthy and unsanitary surroundings would provide material for statistics tending to prove them tubercular. Were it not for the out-door life which a very large portion of the negroes lead, not only in the country, but even in the city slums, it is probable that the death rate would be much higher.

The statistics show that in the neighborhood of seventeen per cent. of all the deaths among negroes annually are due to tuberculosis, and that the next largest numbers are caused by pneumonia and heart disease. At the 1914 session of the an-

nual Negro Conference in Tuskegee, figures were shown to prove that nearly one half of the annual deaths among negroes were preventable, and that a sufficiency of pure water, pure air and pure food would immediately add ten years to the average of negro lives. It was estimated that the economic value of each negro whose death was preventable was \$1,700, and that the total loss incurred to the South through needless illness and death of negroes was \$300,000,000, out of which one-half could be saved. The conclusion reached was that it would pay the South to spend \$100,000,000 to improve negro health, and that the resultant savings from an economic standpoint would justify the expenditure of that sum—\$150,000,000 on schools and education.

GREATER THAN INCREASE OF NEGRO POPULATION.

The back to the farm movement among the negroes is a reality, the latest statistics showing that the percentage of increase among negroes owning or operating farms was greater than the increase of negro population. The educational statistics show as great increases in the activities and improvement, also.

In 1860 the total number of Afro-Americans in the United States was 4,441,830. In 1910, according to the last Government census, there were 9,827,763 negroes in the country. At the close of the war there were scarcely more than five per cent. of the entire colored population that could read or write, while in 1910 the per cent. of illiterate negroes over ten years of age was given at 30.4. The 1910 report showed that out of nearly three and one-half million colored children of school age, not more than 47 per cent. were in attendance at school.

With the mortality rate among the negroes decreasing, the ownership of land increasing, the percentage of illiterates

decreasing, larger number of children in regular attendance at school, it is self-evident that the negro is progressing. He apparently got safely past that period where he for a time seemed to lie absolutely dormant and he can afford to be somewhat proud.

CHAPTER XXI.

THE INDUSTRIAL TRAINING.

AT no time in his career did Booker T. Washington seek to take credit for having originated the idea of industrial training for the negro. The methods which he adopted—at least the basic principles—were being applied at Hampton when he first went there, and had been from its inception.

Nor was the idea original with General Samuel C. Armstrong the founder of Hampton Institute, for before the war a number of suggestions were made and plans proposed for the establishment of industrial schools to train the children of free negroes in the North.

The adoption of the industrial training idea in the education of the negro was the logical outgrowth of a condition that followed the freeing of the slaves and the throwing of the negroes on their own resources.

In the early days of slavery those held in bondage were the farm and hamlet mechanics. They were the blacksmiths, the shoemakers, the carpenters, the masons, the farmers, the butchers—strictly utilitarian in all matters of education.

In a series of papers prepared by the University of Pennsylvania, dealing with the negro, the history of the occupation of the negro in Philadelphia and Pennsylvania is given in outline. The report is of interest because during the abolition agitation and in the period following the war, Philadelphia was the half-way-house between the North and South for the negroes. There were many slaves owned in the State in the ante-bellum days, and says the report:

“There early arose in the colony of Pennsylvania the custom of hiring out slaves, especially mechanics and skilled workmen. This very soon aroused the ire of the free white work-

men, and in 1708 and 1722, we find them petitioning the Legislature against the practice, and receiving some encouragement therefrom.

“As long, however, as an influential class of slaveholders had a direct financial interest in black mechanics they saw to it that neither law nor prejudice hindered negroes from working. Thus before and after the Revolution there were mechanics as well as servants among the negroes.

THE NEGRO LARGELY SURVITORS.

“The proportion of servants, however, was naturally very large. We have no figures until 1820, when of the 7582 negroes in the city, 2585 or 34 per cent. were servants; in 1840, 27 per cent. were servants. Some of these servants represented families, so that the proportion of those dependent on domestic service was larger even than the percentage indicated. In 1896, in the Seventh Ward, the per cent. of servants, using the same method of computation was 27.3 per cent.

Of those not servants, the negroes themselves declared in 1832 that ‘notwithstanding the difficulty of getting places for our sons as apprentices to learn mechanical trades, owing to the prejudices with which we have to contend, there are between four and five hundred people of color in the city and suburbs who follow mechanical employments.’

“In 1838 the investigator of the Abolition Society found 997 of the 17,500 negroes in the county who had learned trades, although only a part of these (perhaps 350) actually worked at their trades at that time. The rest, outside the servants and men with trades, were manual laborers. Many of these mechanics were afterward driven from the city by the mobs.

“In 1848 another study of the negroes found the distribution of the negroes as follows:

“Of 3358 men, twenty-one years of age and over:—

Laborers	1581
Waiters, cooks, etc.	557
Mechanics	286
Coachmen, carters, etc.	276
Sailors, etc.	240
Shopkeepers, traders, etc.	166
Barbers	156
Various occupations	96

3358”

“Of 4249 women, twenty-one years and over there were:—

Washerwomen	1970
Seamstresses	486
Day workers	786
In trades	213
Housewives	290
Servants (living at home)	156
Cooks	173
Rag pickers	103
Various occupations	72

4249”

“Of both sexes 5 to 20 years of age there were:—

School children	1940
Unaccounted for	1200
At home	484
Helpless	33
Working at home	274
Servants	354
Laborers	253
Sweeps	12
Porters	18
Apprentices	230

4798”

" Besides these there were in white families 3716 servants.

" Just how accurate the statistics of 1847 were it is now difficult to say; probably there was some exaggeration from the well-meant effort of the friends of the negro to show the best side. Nevertheless it seems as though the diversity of employments at this time was considerable, although of course under such heads as 'shopkeepers and traders' street stands more often than stores were meant.

" In 1856 the inquiry appears to have been more exhaustive and careful, and the number of negroes with trades had increased to 1637—including barbers and dressmakers. Even here, however, some uncertainty enters, for 'less than two-thirds of those who have trades follow them. A few of the remainder pursue other avocations from choice, but the greater number are compelled to abandon their trades on account of the unrelenting prejudice against their color.' The following table gives these returns:

OCCUPATION OF PHILADELPHIA NEGROES, 1856.

Mechanical Trades.

Dressmakers	588
Barbers	248
Shoemakers	112
Shirt and dressmakers	70
Brickmakers	53
Carpenters	49
Milliners and dressmakers	45
Tailors	49
Tanners and curriers	24
Blacksmiths	22
Cabinetmakers	20
Weavers	16
Pastry cooks	10
Plasterers	14
Sailmakers	12
113 other trades with one to nine in each	305

“ In the light of such historical testimony it seems certain that the industrial condition of the negro in the last century has undergone great vicissitudes, although it is difficult to trace them.

“ In the half century 1840 to 1890 the proportion of negroes who are domestic servants has not greatly changed; the mass of the remainder are still laborers; their opportunities for employment have been restricted by three causes: competition, industrial change, color prejudice.

NOT PREPARED FOR COMPETITION.

“ The competition has come in later years from the phenomenal growth of cities and the consequent hardening of conditions of life; the negro has especially felt this change because of all the elements of our urban population he is least prepared by previous training for rough, keen competition; the industrial changes since and just before the emancipation of the slaves have had a great influence on their development, to which little notice has hitherto been given.

“ In the industrial history of nations the change from agriculture to manufacturing and trade has been a long, delicate process: first came house industries—spinning and weaving and the like; then the market with its simple processes of barter and sale; then the permanent stall or shop, and at last the small retail store. In our day this small retail store is in process of evolution to something larger and more comprehensive.

“ When we look at this development and see how suddenly the American city negro has been snatched from agriculture to the centres of trade and manufactures, it should not surprise us to learn that he has not as yet succeeded in finding a permanent place in that vast system of industrial co-operation. Apart from all questions of race, his problem in this respect is greater

than the problem of the white country boy or the European peasant immigrant, because his previous industrial condition was worse than theirs and less calculated to develop the power of self-adjustment, self-reliance and co-operation.

"All these considerations are further complicated by the fact that the industrial condition of the negro cannot be considered apart from the great fact of race prejudice—indefinite and shadowy as that phrase may be. It is certain that, while industrial co-operation among the groups of a great city population is very difficult under ordinary circumstances, here it is rendered more difficult and in some respects almost impossible by the fact that nineteen-twentieths of the population have in many cases refused to co-operate with the other twentieth, even when the co-operation means life to the latter and great advantage to the former.

ECONOMIC PROPOSITION UNTRUE.

"In other words, one of the great postulates of the science of economics—that men will seek their economic advantage—is in this case untrue, because in many cases men will not do this if it involves association, even in a casual way, with negroes. And this fact must be taken account of in all judgments as to the negro's economic progress.

"Because such a large percentage of domestic servants are negroes, the report quoted says, the negro is a central problem in any study of domestic service, and the domestic service a large part of the negro problem.

"So long as entrance into domestic service involves a loss of all social standing and consideration, so long will domestic service be a social problem. The problem may vary in character with different countries and times, but there will always be some maladjustment in social relations when any consider-

able part of a population is required to get its support in a manner which the other part despises, or affects to despise.

"In the United States the problem is complicated by the fact that for years domestic service was performed by slaves, and afterward, up till to-day, largely by black freedmen—thus adding a despised race to a despised calling. Even when white servants increased in number they were composed of white foreigners, with but a small proportion of native Americans. Thus by long experience the United States has come to associate domestic service with some inferiority in race or training.

HEALTH, HAPPINESS AND EFFICIENCY.

"The effect of this attitude on the character of the service rendered, and the relation of mistress and maid, has been only too evident, and has in late years engaged the attention of some students and many reformers. These have pointed out how necessary and worthy a work the domestic performs, or could perform, if properly trained; that the health, happiness and efficiency of thousands of homes, which are training the future leaders of the republic, depend largely on their domestic service. This is true, and yet the remedy for present ills is not clear until we recognize how far removed the present commercial method of hiring a servant in market is from that which obtained at the time when the daughters of the family, or of the neighbor's family, helped in the housework.

"In other words, the industrial revolution of the century has affected domestic service along with other sorts of labor, by separating employer and employed into distinct classes. With the negro the effect of this was not apparent so long as slavery lasted; the house servant remained an integral part of the master's family, with rights and duties.

"When emancipation broke this relation there went forth

to hire a number of trained black servants, who were welcomed South and North; they liked their work, they knew no other kind, they understood it, and they made ideal servants. In Philadelphia twenty or thirty years ago there were plenty of this class of negro servants and a few are still left.

“A generation has, however, greatly altered the face of affairs. There were in the city, in 1890, 42,795 servants, and of these 10,235 were negroes. Who are these negroes. No longer members of Virginia households trained for domestic work, but principally young people who were using domestic service as a stepping-stone to something else; who worked as servants simply because they could get nothing else to do; who had received no training in service because they never expected to make it their life-calling.

A RELIC OF SLAVERY.

“They, in common with their white fellow-citizens, despised domestic service as a relic of slavery, and they longed to get other work as their fathers had longed to be free. In getting other work, however, they were not successful, partly on account of lack of ability, partly on account of the strong race prejudice against them. Consequently to-day the ranks of negro servants, and that means largely the ranks of domestic service in general in Philadelphia, have received all those whom the harsh competition of a great city has pushed down, all whom a relentless color proscription has turned back from other chosen vocations; half-trained teachers and poorly equipped students who have not succeeded; carpenters and masons who may not work at their trades; girls with common school training, eager for the hard work, but respectable standing of shop-girls and factory-hands, and proscribed by their color—in fact all these young people, who, by natural evolution in the case of the

whites, would have stepped a grade higher than their fathers and mothers in the social scale, have in the case of the post-bellum generation of negroes been largely forced back into the great mass of the listless and incompetent to earn bread and butter by menial service.

“And they resent it; they are often discontented and bitter, easily offended and without interest in their work. Their attitude and complaint increase the discontent of their fellows who have little ability, and probably could not rise in the world if they might. And above all, both the disappointed and the incompetents are alike ignorant of domestic service in nearly all its branches, and in this respect are a great contrast to the older set of negro servants.

NOT SO WITH THE NEGRO YOUTH.

“Under such circumstances the first far-sighted movement would have been to open such avenues of work and employment to young negroes that only those best fitted for domestic work would enter service. Of course this is difficult to do even for the whites, and yet it is still the boast of America that, within certain limits, talent can choose the best calling for its exercise. Not so with the negro youth. On the contrary, the field for exercising their talent and ambition is, broadly speaking, confined to the dining-room, kitchen and street. If now competition had drained off the talented and aspiring into other avenues, and eased the competition in this one vocation, then there would have been room for a second movement, namely, for training schools, which would fit the mass of negro and white domestic servants for their complicated and important duties.

“Such a twin movement—the diversification of negro industry and the serious training of domestic servants—would do two things; it would take the ban from the calling of domestic

service by ceasing to make 'negro' and 'servant' synonymous terms. This would make it possible for both whites and blacks to enter more freely into service without a fatal and disheartening loss of self-respect; secondly, it would furnish trained servants—a necessity to-day, as any housekeeper can testify.

"Such a movement did not, however, take place, but, on the contrary, another movement. English trained servants, the more docile Swedes and better paid white servants were brought in to displace negro servants.

Moreover, the substitution has not met with active opposition or economic resistance on the part of the negro, because fully one-half of those in domestic service would only be too glad to get other work of any kind.

CRIME, PAUPERISM AND IDLENESS.

"What then has been the result of these economic changes? The result has undoubtedly been the increase of crime, pauperism and idleness among negroes; because they are being to some extent displaced as servants, no corresponding opening for employment in other lines has been made. How long can such a process continue? How long can a community pursue such a contradictory economic policy—first confining a large portion of its population to a pursuit which public opinion persists in looking down upon then displacing them even there by better trained and better trained competitors. Manifestly such a course is bound to make that portion of the community a burden on the public; to debauch its women, pauperize its men, and ruin its homes; it makes the one central question, not imperative social betterments, raising of the standard of home life, taking advantage of the civilizing institutions of the great city—on the contrary, it makes it a sheer question of bread and butter and the maintenance of a standard of living above that of the Virginia plantation.

"The most noticeable thing about the negro laborers as a whole is their uneven quality. There are some first-class, capable and willing workers, who have held their positions for years and give perfect satisfaction. On the other hand, there are numbers of inefficient and unintelligent laborers on whom employers cannot rely and who are below average American labor in ability.

"This unevenness arises from two causes: the different training of the various groups of negroes composing the city population; some are the descendants of generations of free negroes; some of trained house-servants, long in close contact with their master's families; others are the sons of field hands, untouched and untrained by contact with civilized institutions: all this vast difference in preparation shows vast differences in results.

SKILLED NEGROES NOT OFTEN CHOSEN.

"The second reason lies in the increased competition within the group, and the growing lack of incentive to good work, owing to the difficulty of escaping from manual toil into higher and better paid callings; the higher classes of white labor are continually being incorporated into the skilled trades, or clerical workers, or other higher grades of labor. Sometimes this happens with negroes but not often.

"The first-class ditcher can seldom become foreman of a gang; the hod-carrier can seldom become a mason; the porter cannot have much hope of being a clerk, or the elevator-boy of becoming a salesman. Consequently we find the ranks of the laborers among negroes filled to an unusual extent with disappointed men, with men who have lost the incentive to excel, and have become chronic grumblers and complainers, spreading this spirit further than it would naturally go. At the same

time this shutting off the natural outlet for ability means an increase of competition for ordinary work."

These are some of the conditions which Dr. Washington saw with clear vision when he urged industrial training and education for the negro and sought to show as large a proportion of his people to stick to the farms of the South instead of migrating to the city.

And the result of his training in this direction? The following table will show the increasing number of negroes who are working in the field of industry, despite the prejudice that they must overcome in the minds of employers and among the workmen:

Trades	Number in		
	1890	1900	1910
Carpentry	22,318	21,114	29,039
Plastering	4,006	3,757	6,783
Brick and Tile making	10,521	9,970	18,703
Marble and Stone Cutting	1,279	1,257	1,788
Blacksmithing and Wheelwrighting	11,159	10,480	10,981
Boot and Shoe making	5,065	4,574	6,706
Harness and Saddle making	295	273	421
Leather Currying, and Tanning	1,099	1,073	2,272
Trunk and Case making	66	23	88
Engraving	25	22	30
Hosiery and Knitting	64	36	816
Woolen Milling	346	169	343

The story of the life of Dr. Washington would not be complete without some description of the institution which directly furnished the inspiration for his success. That institution—Hampton—and the methods employed which gave him the basic ideas for his own Tuskegee will always stand in the world of educational history in the relation of father to son.

It was here the utilitarian idea first impressed itself on the mind of Dr. Washington. The Institute, as previously noted, was the outgrowth of a school started by the American

Missionary Society at Fortress Monroe, and the dominating figure in its history, General Samuel C. Armstrong, like Dr. Washington, made his way through college by his own efforts.

The idea of industrial education for the negro did not have its inception with General Armstrong, for in the early history of the education of the negro—before the war—movements were started for the purpose of establishing industrial schools for the children of free colored people.

INSTITUTE'S INDUSTRIAL SHOWING.

When Dr. Washington first went from over the Virginia hills and valleys to Hampton, it had much that was lacking at the time of his death, but the educational principles were the same. Of the more than 125 buildings and cottages on the institute grounds about one-fifth are of brick, for the majority of which the bricks were made on the grounds while the lumber was manufactured from the rough logs in the school saw mill. Altogether more than 75 of the buildings were actually erected and nearly all of the materials made by the students. And in the case of Tuskegee, all of the repairs on the buildings, including brickwork, plastering, plumbing, steamfitting, painting and tinning were made by students of the trade school.

The home farm, where the students learn practical farming, contains more than 120 acres, including an orchard, nursery, fields for growing grain and forage, crops, truck and small fruits, greenhouses and quarters for two score head of horses and half a hundred fine cows.

The Shellbanks, six miles away from the school, is a farm owned by the institution where a practical agriculture training is secured by the students in the fullest sense of the word. The farm contains 587 acres and is stocked with cattle, horses, mules, hogs and poultry of the very best breeds. More than

three-fourths of the land is under cultivation and students in the agricultural department live there during part of their course.

The principal buildings include Virginia Hall, the oldest of the large buildings now standing. It was built in 1873, and was "sung up" by a band of Hampton singers. This feature of the life of the school is worthy of comment. General Armstrong sent forth under a commander, bands of student "Jubilee singers," who rendered the old plantation melodies—gave in fact concerts, by which funds were raised. The hall was formerly opened in 1878.

BUILDINGS OF THE INSTITUTE.

Cleveland Hall is a brick addition to Virginia Hall, and contains a chapel seating more than a thousand persons. It was named for the philanthropist, Charles Dexter Cleveland, of Philadelphia. Academic Hall was first erected in 1868. The building was burned in 1879, and a new brick structure was erected. The Science Building adjoins the Hall and was provided for by the gift of friends in the North in 1889. The Stone Building contains the printing office, post office, publication office, store and dormitories for young men, and was the gift of Mrs. Valeria Stone, of Massachusetts.

The Wigwam is the Indian boys' building and was erected in 1878, and Wionna Lodge was built in 1882 for the Indian girls. Marshall Hall is the museum and the record offices. It was originally the administration building. The Armstrong-Memorial Trade School was opened in November, 1896. The building has a floor space of 60,000 square feet divided into rooms for the various trades and is built on the plan of a quadruple cross with interior court yard.

Domestic Science Building, was erected in 1898, and is devoted to the use of the Domestic Science Department and the

Agricultural Department. The Huntington Memorial Library was dedicated in 1903, by President Hadley of Yale University. The building was the gift of Mrs. C. P. Huntington. The Whittier School is a free school for the colored children of the vicinity and is used as a school of practice or training school for teachers.

The students in the school are under military discipline and practically the same rules prevail as at Tuskegee. In the trade course blacksmithing, bricklaying, plastering, cabinet-making, carpentry, wheelwrighting, plumbing, tailoring, tinsmithing, steamfitting, wheelwrighting, plumbing, tailoring, tinsmithing and upholstery are taught. There are also Manual Training Courses for those who wish to become trade teachers; business course, matron's course, teacher's course, agriculture, academic course and special courses.

There are at Tuskegee Institute a number of teachers and others who graduated from Tuskegee, and while the institutions are very similar and Tuskegee in its development under Dr. Washington, followed closely after the pattern he found at Hampton, the two differ in appearance and in many other respects. Tuskegee, does not, for instance, make any special effort at providing education for Indians. Tuskegee, too, is entirely negro, with absolutely no dominating white influence, except as relates to the trustees, while Hampton was conceived by and directed by white people.

The history of Hampton and that of Tuskegee will always be linked, for General Armstrong was always the watchful preceptor and friend of Dr. Washington, who helped to make his work possible and Dr. Washington never ceased to appreciate the wonderful work which Dr. Armstrong did and to acknowledge his debt of gratitude for what the pioneer industrial teacher of the negroes did for him.

CHAPTER XXII.

EVERYTHING LEADS TO THE HOME.

ONE phase of the vision of Dr. Washington which his home-life exemplified, related to the importance of the home-circle in community life and the advancement of a people. That portion of his educational work which tended toward giving the negroes some appreciation of the value of a home, "no matter how humble," was sometimes not appreciated from an academic educational standpoint, but Dr. Washington was building a race, and not an individual, and he had to begin at the bottom.

The system of slavery from which his people were freed had wrested from them, and trodden under foot, any possible ideals they might have had regarding home life. There were no opportunities to create homes—or at least few such—and it has been recognized that no peoples can begin to make real progress until they have had aroused in them appreciation of the influence of home.

In his famous Sunday evening talks to his students at Tuskegee Institute, Dr. Washington frequently chose for his topic such subjects as "System in Home Life" and the institution which he reared was built upon just such a foundation as that on which it is necessary to build the home—high ideals.

Students of the races, of the wild men of forests, can tell by the sort of huts they live in how far from civilization are the tribes they find.

In the social study of the negro made by the University of Pennsylvania, referred to in the preceding chapter, the home life of the negro is discussed in its relation to civilization. "Among the masses of the negro people in America," says the

report, " Monogamatic Home is comparatively a new institution—not more than two or three generations old.

" Leaving the slums and coming to the great mass of the negro population we see undoubted effort has been made to establish homes. Two great hindrances, however, cause much mischief: the low wages of men and the high rents. The low wages of men make it necessary for mothers to work and in numbers of cases to work away from home several days in the week. This leaves the children without guidance or restraint for the better part of the day—a thing disastrous to manners and morals. To this must be added the result of high rents, namely, the lodging system. Whoever wishes to live in the centre of negro population, near the great churches and near work, must pay high rent for a decent house.

ABSENCE OF REAL HOME LIFE.

" This rent the average negro family cannot afford, and to get the house they sub-rent a part to lodgers. As a consequence, 38 per cent. of the homes in the territory investigated have unknown strangers admitted freely into their doors. The result is, on the whole, pernicious, especially where there are growing children. Moreover, the tiny Philadelphia houses are ill suited to a lodging system. The lodgers are often waiters, who are home between meals, at the very hours when the housewife is off at work, and growing daughters are thus left unprotected.

" In some cases, though this is less often, servant girls and other female lodgers are taken. In such ways the privacy and intimacy of home life are destroyed, and elements of danger and demoralization admitted. Many families see this and refuse to take lodgers, and move where they can afford the rent without help. This involves more deprivations to a socially ostracized

race like the negro than to whites, since it often means hostile neighbors or no social intercourse. If a number of negroes settle together, the real estate agents dump undesirable elements among them, which some enthusiastic association has driven from the slums.

"Nevertheless, the spirit of home life is steadily growing. Nearly all of the housewives deplore the lodging system and the work that keeps them away from home; and there is a widespread desire to remedy these evils and the other evil which is akin to them, the allowing of children and young women to be out unattended at night.

PLEASANT FAMILY LIFE.

"In the better class families there is a pleasant family life of distinctly Quaker characteristics. One can go into such homes and find all the quiet comfort and simple good-hearted fare that one would expect among well-bred people. In some cases the homes are lavishly furnished, in others they are homely and old-fashioned.

"The mass of the negro people must be taught sacredly to guard the home, to make it the centre of social life and moral guardianship. This it is largely among the best class of negroes, but it might be made even more conspicuously so than it is.

"On the whole, the negro has few family festivals; birthdays are not often noticed, Christmas is a time of church and general entertainments, Thanksgiving is coming to be widely celebrated, but here again in churches as much as in homes. The home was destroyed by slavery, struggled up after emancipation and is again not exactly threatened, but neglected in the life of city negroes. Herein lies food for thought.

"Notwithstanding the large influence of the physical en-

vironment of home, there is a far mightier atmosphere to mold and make the citizen, and that is the social atmosphere which surrounds him: first his daily companionship, the thoughts and whims of his class; then his recreations and amusements; finally the surrounding world of American civilization, which the negro meets especially in his economic life.

"There is always a strong tendency on the part of the community to consider negroes as composing one practically homogeneous mass. This view has of course a certain justification: the people of negro descent in this land have had a common history, suffer to-day common disabilities, and contribute to one general set of social problems. And yet if statistics have emphasized any one face it is that wide variations in antecedents, wealth, intelligence and general efficiency have already been differentiated within this group.

DIFFERENCES OF CONDITION AND POWER.

"These differences are not, to be sure, so great or so patent as those among the whites of to-day, and yet they undoubtedly equal the difference among the masses of the people in certain sections of the land fifty or one hundred years ago; and there is no surer way of misunderstanding the negro or being misunderstood by him than by ignoring manifest differences of condition and power.

"When the statistics on which the report quoted were gathered concerning the families, each family was put in one of four groups:

"Grade 1: Families of undoubted respectability earning sufficient income to live well; not engaged in menial service of any kind; the wife engaged in no occupation save that of house-wife, except in a few cases where she had special employ-

ment at home. The children not compelled to be bread winners, but found in school; the family living in a well-kept home.

"Grade 2: The respectable working-class; in comfortable circumstances, with a good home, and having steady remunerative work. The younger children in school.

"Grade 3.: The poor; persons not earning enough to keep them at all times above want; honest, although not always energetic or thrifty, and with no touch of gross immorality or crime. Including the very poor, and the poor.

"Grade 4: The lowest class of criminals, prostitutes and loafers; the "submerged tenth."

FOUR CLASSES OF HUMANITY.

"Thus we have in these four grades the criminals, the poor, the laborers, and the well-to-do. The last class represents the ordinary middle-class folk of most modern countries, and contains the germs of other social classes which the negro has not yet clearly differentiated.

In discussing the relationship of these groups some interesting facts are brought to light regarding the social situation, which makes it hard for those trying to rise above the level. Of those classed in the second group the report says: "They are hard working people, proverbially good natured; lacking a little in foresight and forehandedness and in 'push.' They are honest, faithful, of fair and improving morals, and beginning to accumulate property. The great drawback is the lack of congenial occupation especially among young men and women, and consequent wide-spread dissatisfaction and complaint.

"As a class these persons are ambitious; the majority can read and write, many have a common school training, and all are anxious to rise in the world. Their wages are low com-

pared with corresponding classes of white workmen, their rents are high, and the field of advancement opened to them is very limited. The best expression of the life of this group is the negro church, where their social life centers, and where they discuss their situation and prospects.

“A note of disappointment and discouragement is often heard at these discussions and their work suffers from a growing lack of interest in it. Most of them are probably best fitted for the work they are doing, but a large percentage deserve better ways to display their talent, and better remuneration. The whole class deserves credit for its bold advance in the midst of discouragements, and for the distinct moral improvement in their family life during the last quarter century.

SUITABLE CAREERS FOR CHILDREN.

“These persons form 56 per cent. or 1,252 of the families in the district investigated, and include perhaps 25,000 of the negroes of the city. They live in 5-10 room houses, and usually have lodgers. The houses are always well furnished with neat parlors and some musical instrument. Sunday dinners and small parties, together with church activities, make up their social intercourse. Their chief trouble is in finding suitable careers for their growing children.

“Finally we come to the 277 families, 11.5 per cent. of those of the district, and including perhaps 3,000 negroes in the city, who form the aristocracy of the negro population in education, wealth and general social efficiency. In many respects it is right and proper to judge a people by its best classes rather than by its worst classes or middle ranks. The highest class of any group represents its possibilities rather than its exceptions, as is so often assumed in regard to the negro.

“The colored people are seldom judged by their best

classes, and often the very existence of classes among them is ignored. This is partly due in the North to the anomalous position of those who compose this class; they are not the leaders or the ideal makers of their own group in thought, work, or morals. They touch the masses to a very small extent, mingle with them but little, do not largely hire their labor.

"Instead then of social classes held together by strong ties of mutual interest we have in the case of the negroes, classes who have much to keep them apart, and only community of blood and color prejudice to bind them together. If the negroes were by themselves, either a strong aristocratic system or a dictatorship would for the present prevail. With, however, democracy thus prematurely thrust upon them, the first impulse of the best, the wisest and richest is to segregate themselves from the mass.

UPPER CLASS TO SERVE THE LOWEST.

"It is natural for the well-educated and well-to-do negroes to feel themselves far above the criminals and even above the servant girls and porters of the middle class of workers. So far they are justified; but they make their mistake in failing to recognize that however laudable an ambition to rise may be, the first duty of an upper class is to serve the lowest classes.

"The aristocracies of all peoples have been slow in learning this, and perhaps the negro is no slower than the rest, but his peculiar situation demands that in his case this lesson be earned sooner. Naturally the uncertain economic status, even of this picked class, makes it difficult for them to spare much time and energy in social reform; compared with their fellows they are rich, but compared with white Americans they are poor, and they can hardly fulfill their duty as leaders of the negroes until they are captains of industry over their people as well as richer and wiser.

“The mass of the laboring negroes get their amusement in connection with the churches. There are suppers, fairs, concerts, socials and the like. Dancing is forbidden by most of the churches, and many of the stricter sort would not think of going to balls or theatres. The younger set, however, dance, although the parents seldom accompany them, and the hours kept are late, making it often a dissipation. Secret societies and social clubs add to these amusements by balls and suppers, and there are numbers of parties at private houses. This class also patronize frequent excursions given by churches and Sunday-schools and secret societies; they are usually well conducted, but cost a great deal more than is necessary. The money wasted in excursions above what would be necessary for a day's outing and plenty of recreation, would foot up many thousand dollars in a season.

A BALL EACH YEAR.

“In the upper class alone has the home begun to be the centre of recreation and amusement. There are always to be found parties and small receptions, and gatherings at the invitations of musical or social clubs. One large ball each year is usually given, which is strictly private. Guests from out of town are given much social attention.

“Among nearly all classes of negroes there is a large unsatisfied demand for amusement. Large numbers of servant girls and young men have flocked to the city, have no homes and want places to frequent.”

The vision which Dr. Washington had of the conditions in the negro settlements in the cities, when he advised his students to stick to the soil, is clearly indicated by the following table, which shows that in many cases families in the “black belt” of the city frequently live under congested and unhealthy con-

ditions as did those families who occupied a one-room cabin in Alabama, or Georgia.

As a matter of fact, the family in the Southern cabin had the advantage of plenty of warm sunshine and fresh air, whereas many of those in the thickly populated communities are deprived of the benefit of nature's own remedial agent—pure fresh air. Here is a table of the number of families who lived in from one to six rooms, as ascertained in the University's survey:

829 families live in 1 room, including families lodging, or 35.2 per cent.					
104	"	"	"	2 rooms	or 4.4 "
371	"	"	"	3 "	or 15.7 "
170	"	"	"	4 " } or 12.7 "
127	"	"	"	5 " }	
754	"	"	"	6 " or more	or 32.0 "

"The number of families occupying one room is here exaggerated by the lodging system; on the other hand the number occupying six rooms and more is also somewhat exaggerated by the fact that not all sub-rented rooms have been subtracted, although this has been done as far as possible."

In a large percentage of these cases, it was noted that there was almost as great an absence of bathing facilities as described by Dr. Washington when he related his experiences in visiting the little cabins in the Alabama woods.

"So long as any considerable part of the population of an organized community is, in its mode of life and physical efficiency, distinctly and noticeably below the average, the community must suffer. The suffering part furnishes less than its quota of workers, more than its quota of the helpless and dependent and consequently becomes to an extent a burden on the community. This is the situation of the negroes: because of their physical health, they receive a larger portion of charity, spend a larger proportion of their earnings for physicians and medi-

cine, and throw on the community a larger number of helpless widows and orphans than either they or the city can afford. Why is this? Primarily it is because the negroes are as a mass ignorant of the laws of health."

It was Dr. Washington's broad vision and his unusual knowledge of conditions with a deep understanding of the needs of citizenship, that enabled him to develop his wonderfully effective educational plan at Tuskegee, and that there was need for someone to arouse the negro to the seriousness of the situation existing, with relation to him, is shown by the general conclusion given in a section of the "social report," previously quoted, and which says:

"It cannot be denied that the main results of the development of the negro since the war have on the whole disappointed his well-wishers. They do not pretend that he has not made great advance in certain lines, or even that in general he is not better off to-day than formerly. They do not even profess to know just what his condition to-day is, and yet there is a widespread feeling that more might reasonably have been expected in the line of social and moral development than apparently has been accomplished.

"Not only do they feel that there is a lack of positive results, but the relative advance compared with the period just before the war is slow, if not an actual retrogression; he is not a large taxpayer, and in addition holds no conspicuous place in the business world, or the world of letters, and even as a working man seems to be losing ground. For these reasons, those who, for one purpose and another, are anxiously watching the development of the American negro, desire to know first how far these general impressions are true, what the real condition of the negro is, and what movements would best be undertaken to improve the present situation."

CHAPTER XXIII.

EN PASSANT.

SOME reference has been made in the preceding pages to the differences in opinion held by Dr. Washington and Dr. W. E. B. Du Bois, as to the solution of the negro problem. The latter belonged to a faction which disputed to the end the leadership of the "man of Tuskegee," not because they did not recognize the good he had accomplished, but because they were not entirely in sympathy with his policy.

Without entering into any lengthy discussion as to differences, a few points may serve to enlighten those who never have had the matter brought to their attention. Dr. Washington was an advocate of the doctrine of evolution—the gradual rising up of his people by the slow, steady process—through work and study from the lowest to the highest level they could qualify to reach as a race. He made no plea for social equality, advised against "the business of politics" for members of his race and pleaded with them to stick to the soil.

Dr. Du Bois, and others who did not entirely agree with Dr. Washington, did recognize the common thought expressed by the former before the congress of races in London, that the negro must be developed both mentally and as an economic factor; but they also hold that any individual, when fully developed, is entitled to full social and political recognition, without respect to race.

Shorn of all its complexities, the difference is summed up in the statement that Dr. Washington and his followers planned to win recognition by proving their economic value, and that Dr. Du Bois and others sought to demand it as a matter of plain human justice.

It is also worthy of note that in a number of the Southern States the right to vote is determined by economic status, and that by reason of negroes having acquired property at the urging of Dr. Washington, many of them have qualified for franchise; reversely, some who have been fairly well educated in an academic sense, but who have not chosen to follow farming and obtain property, have been classed with the ineligible, though in the ordinary sense they were mentally superior to the poor farmer who struggled and saved to acquire a few acres of land.

BETTER OFF AND BETTER OUTLOOK.

In order to compare the condition of the negro in America with the condition of people occupying relative positions in many foreign countries, Dr. Washington on his last trip abroad made an extended investigation of the working conditions, as the result of which he made the declaration that the colored man in America was better off than most of the lower classes abroad and had a better outlook.

In a series of articles dealing with labor problems and the political aspects as he found them, Dr. Washington devoted considerable attention to the women and child workers and described the immigrant who comes to America to the advantage generally of the negro by comparison.

Dr. Washington was also largely responsible, as the result of his various inquiries as to conditions abroad, and particularly with relation to the negro, for the formation of an International Negro Conference, which met for the first time at Tuskegee, in 1912. Representatives from a number of foreign countries and colonies, as well as prominent educators and sociologists, attended the meeting, which signalized the opening of a new field of co-operation for those interested in the study of the negro and his development.

While making his investigations abroad, it may incidentally be mentioned, as an indication of the recognition which Dr. Washington received as a leader among industrial educators, that he was entertained by the Danish Royalty, and highly honored.

It is of interest as showing the many angles from which the race question can be discussed that early in December, 1915, Dr. Du Bois, in an address in Rochester, New York—that haven of refuge for many slaves and negroes during and prior to the war, including Frederick Douglass, the statesman—declared that the right to rule and exploit negroes is what the European nations were fighting for. In the public press he was quoted as saying:

WAR SPIRIT NOT ON NATIONAL LINES.

“Why is the world fighting to-day? This is not a war between races, because the protagonists, England and Germany are of the same race. It cannot even be regarded as a fight between sub-races, despite antipathy between Slav and Teuton, the Latin and Nordic people. It is not in any strict sense a war between nations, because the aggregations of fighting groups sweep far beyond national lines.

“There is to be sure, the shadow of a war of races looming in the distance and it glooms about the color line. We see the antagonism of color belting the human world but this present war is between whites. Yet it is based on the very antagonisms of color which I have mentioned and may well be the prophecy of greater strife to come unless we sense the danger.

“Europe to-day is fighting to settle the question of leadership in the world of subject and inferior peoples. The pre-eminence of England and France as colonists is being challenged by Teutonic Europe. They are fighting for a ‘place in the

sun,' which means they are fighting for the right to rule and exploit the unprotected by the revolt of their own working people and the political power back of this revolt.

"This makes exploitations at home difficult, but it does not stop 'Imperial exploitation' abroad. If now we take the greater 'preparedness' for our programme, how shall we so prepare as to stop war in the future? Manifestly, we must set it down as the first axiom that a war between races and colors must not occur. To stop such a contingency we must cease the exploitation and murder of the darker races. The moment we do this we take away one of the main reasons for war which lie back of the present organized murder. It is thus that the abolition of race prejudice becomes to-day the greatest programme for peace."

MANY OPPORTUNITIES BEFORE HIM.

If such a thing were shown to be true it would but add weight to Dr. Washington's contention that as an American citizen the negro was at an advantage and had many opportunities before him.

The mills of difference usually grind out much that is of use to the world, and those who differed with Dr. Washington only served to attract attention to the success which he achieved. It was one of the signs of advancement that his death called forth expressions of opinion from many leading negroes that indicated they were cognizant of some of the weaknesses of their people, while fully appreciating the progress which the race was making.

From the day of its inception the history of Tuskegee, and its financing, was inseparable with the efforts of a large number of white philanthropists and financiers to help the negro. It was their support which made Dr. Washington's work possible,

in a great measure. Many of the negroes recognized this, as when in the memorial service held in the big Wanamaker Store in Philadelphia, leading members of the race paid a tribute to Robert C. Ogden, and declared that he was the man who, by his support and co-operation, enabled Dr. Washington to achieve his early success.

The following excerpt from an editorial in the Philadelphia Tribune, one of the strongest negro publications in the North, touching on the proposed erection of a monument to Dr. Washington, throws some interesting light on this question of the negro helping his own:

LEADER OF AFRO' AMERICAN PEOPLE.

"In discussing the question of his successor, one of the trustees declared recently, that it would be an easier matter to find a man to succeed Dr. Washington as principal of Tuskegee than to find a man to succeed him as leader of the Afro-American people. There is more truth in that saying than usually appears in such sayings, because the principalship of Tuskegee Institute and the leadership of the Afro-American people are not the same, and when separated by the death of Dr. Washington, who united the two in one, partly, in himself, they are as separate as the hand as to the one part and as the fingers as the four parts. That is to say, it is cutting off the thumb to go its way and leaving the four digits to go theirs."

"Dr. Washington built his monument when he built Tuskegee Institute, and his admirers and friends can best perpetuate his memory by perpetuating Tuskegee Institute and its work. The students who have gone out from the Institute have been examples and teachers of the self-help. Dr. Washington preached as the gospel of redemption that would not fail the race in its hours of trial. This gospel of self-help can best

be carried to the people by students who shall go forth from year to year to take the places of those students who have gone before them and finished their work, because the old order and the old workers change all of the time and must be replaced by the new order and the new workers, or the work planned by the Master-Builder of Tuskegee Institute will ultimately fail. There is abundant need in the Southern States that it shall not fail.

WHITE MEN FINANCE HIS WORK.

"We do not look for any leader of the Afro-American people to take the place of Dr. Washington until such time as the race is able and willing to pay for such leadership. It has not been ready and willing to do so, and has not done so, at any time since the war. Dr. Washington was fortunate in being able to get rich white men to finance not only Tuskegee Institute, but all of the other agencies needful in his work of leadership; great white men, in sympathy with Dr. Washington and his work, such as Dr. Seth Low, Mr. Andrew Carnegie, Mr. W. H. Baldwin, Jr., Mr. H. H. Rogers, Mr. George Foster Peabody, Mr. John D. Rockefeller, Mr. Julius Rosenwald and others too numerous to mention; men who had confidence in Dr. Washington, and who backed him in all that he suggested as good and needful to be done for the uplift of the Afro-American people. It is not a pleasant fact, but it is a fact, that the Afro-American people contributed mighty little of the vast sums of money that Dr. Washington needed in his work as principal of Tuskegee Institute and leader of the Afro-American people.

"Dr. Washington built his monument in the visible Tuskegee Institute and the invisible admiration of the multitudes who believed in him and in his leadership"

Dr. Washington's advice to the members of his race to not meddle with politics and not seek for recognition in this direc-

tion was responsible for a large amount of the criticism of his race which was directed against him. In fact, he was declared, by some of the bitterest opponents, to have been largely responsible for the practical disfranchisement of his race in some of the Southern States, by reason of his urging them not to fight for political recognition but to first win recognition by proving economic worth.

JUST LEGISLATION TO THE NEGRO.

While as an individual he made it very apparent that he had no political ambitions, Dr. Washington very early made it clear that he had as high regard for the political rights of the members of his race as anyone, and on various occasions issued open letters and submitted his views to the press and to statesmen, at the same time urging the adoption of such legislation as would prove just to the negro.

For instance, as an answer to the criticism that has been directed against him on this score, it is of record that he sent open letters to the Louisiana State Constitutional Convention, and previous to the State Constitutional Convention of South Carolina, concerning the passage of law which he conceived would disfranchise the greater portion of the negro voters.

The letter to the Louisiana Convention was sent out by the Associated Press and widely quoted and commented upon. As showing his attitude it is reproduced in part:

“In addressing you this letter I know that I am running the risk of appearing to meddle with something that does not concern me. But since I know that nothing but love for our beautiful Southland—which I hold as near my heart as any of you can—and a sincere love for every black man and every white man within her borders is the only thing actuating me to write.

I am willing to be misjudged, if need be, if I can accomplish a little good.

“But I do not believe that you, gentlemen of the convention, will misinterpret my motives. What I shall say will, I believe, be considered in the same spirit in which I write it.

“I am no politician; on the other hand, I have always advised my race to give attention to acquiring property, intelligence and character, as the basis of good citizenship, rather than to mere political agitation. But the question upon which I write is out of the region of ordinary politics; it affects the civilization of two races, not for to-day alone, but for a very long time to come; it is up in the region of duty of man to man—of christian to christian.

GOOD FOR WHITE AND BLACK ALIKE.

“Since the war, no State has had such an opportunity to settle for all time the race question, so far as it concerns politics, as is given now in Louisiana. Will your Convention set an example to the world in this respect? Will Louisiana take such high and just ground in respect to the negro that no one can doubt that the South is as good a friend to the negro as he possesses elsewhere? In all this, gentlemen of the convention, I am not pleading for the negro alone, but for the morals, the higher life of the white man as well. For the more I study this question, the more I am convinced that it is not so much a question as to what the white man will do with the negro, as to what the negro will do with the white man's civilization.

“The negro agrees with you that it is necessary to the salvation of the South that restriction be put upon the ballot. I know that you have two serious problems before you; ignorant and corrupt government on the one hand, and on the other a way

to restrict the ballot so that control will be in the hands of the intelligent, without regard to race.

“With the sincerest sympathy with you in your efforts to find a way out of the difficulty, I want to suggest that no State in the South can make a law that will provide an opportunity or temptation for an ignorant white man to vote, and withhold the same opportunity from an ignorant colored man, without injuring both men.

“No State can make a law that can thus be executed, without dwarfing for all time the morals of the white man in the South. Any law controlling the ballot, that is not absolutely just and fair to both races, will work more permanent injury to the whites than to the blacks.

NO UNFAIR DISCRIMINATION.

“The negro does not object to an education or property test, but let the law be so clear that no one clothed with State authority will be tempted to perjure and degrade himself, by putting one interpretation upon it for the white man and another for the black man.

“Study the history of the South, and you will find that where there has been the most dishonesty in the matter of voting, there you will find the lowest moral condition of both races. First, there was the temptation to act wrongly with the negro's ballot. From this it was an easy step to dishonesty with the white man's ballot, to the carrying of concealed weapons, to the murder of a negro, and then to the murder of a white man and then to lynching. I entreat you not to pass such a law as will prove an eternal millstone about the neck of your children.

“No man can have respect for government and officers of the law when he knows, deep down in his heart, that the exercise of the franchise is tainted with fraud.

“The road that the South has been compelled to travel during the last thirty years has been strewn with thorns and thistles. It has been as one groping through the long darkness into the light. The time is not very far distant when the world will begin to appreciate the real character of the burden that was imposed on the South when 4,500,000 ex-slaves, ignorant and impoverished, were given the franchise.

LIGHT OF HOPE AT LAST.

“No people had before been given such a problem to solve. History had blazed no path through the wilderness to be followed. We are beginning to get out. But there is only one road out, and all makeshifts, expedients, ‘profit and loss calculations,’ but lead into the swamps, quicksands, quagmires and jungles.

“There is a highway that will lead both races into the beautiful sunshine, where there will be nothing to hide or explain, where both races can grow strong and true and useful in every fibre of their being. I believe that your convention will find this highway; that it will enact a fundamental law which will be absolutely fair and just to the white man and black alike.

“I beg of you further, that in the degree that you close the ballot box against the ignorant you open the schoolhouse. More than one-half of the people of your State are negroes.

“No State can long prosper when a large percentage of its citizenship is in ignorance and poverty, and has no interest in government. I beg of you that you do not treat us as an alien people. We are not aliens. You know us; you know that we have cleared your forests, tilled your fields, nursed your children and protected your families. There is an attachment between us that few understand.

“While I do not presume to advise you, yet it is in my heart

to say that if your convention would do something that would prevent for all time to come strained relations between the two races, and would permanently settle the matter of political relations in one State in the South, at least, let the very best educational opportunities be provided for both races.

THE RIGHT OF CITIZENSHIP.

“ Add to this the enactment of an election law that shall be incapable of unjust discrimination, at the same time providing in proportion that as the ignorant secure education, property and character, they will be given the right of citizenship. Any other course will take from one-half of your citizens interest in the State, and hope and ambition to become intelligent producers and tax-payers—to become useful and virtuous citizens. Any other course will tie the white citizens of Louisiana to a body of death.

“ The negroes are not unmindful of the fact that the white people of your State pay the greater portion of the school taxes, and that the poverty of the State prevents it from doing all that it desires for public education; yet I believe you will agree with me, that ignorance is more costly to the State than education; that it will cost Louisiana more not to educate the negroes than it will to educate them. In connection with a generous provision for public schools, I believe that nothing will so help my own people in your State as provision at some institution for the highest academic and normal training in connection with thorough training in agriculture, mechanics and domestic economy. The fact is that ninety per cent. of our people depend upon the common occupations for their living, and outside of the cities, eighty-five per cent. depend upon agriculture for support. Notwithstanding this, our people have been educated since the war in everything else but the very things that most of them live by.

First-class training in agriculture, horticulture, dairying, stock-raising, the mechanical arts and domestic economy, will make us intelligent producers, and not only help us to contribute our proportion as taxpayers, but will result in retaining much money in the State that now goes out for that which can be produced in the State. An institution that will give this training of the hand, along with the highest mental culture, will soon convince our people that their salvation is in the ownership of property, industrial and business development, rather than mere political agitation.

"The highest test of civilization of any race is its willingness to extend a helping hand to the less fortunate. A race, like an individual, lifts itself up by lifting others up. Surely no people ever had a greater chance to exhibit the highest Christian fortitude and magnanimity than is now presented to the people of Louisiana.

"It requires little wisdom or statesmanship to repress, to crush out, to retard the hopes and aspirations of a people, but the highest and most profound statesmanship is shown in guiding and stimulating a people, so that every fibre in the body, mind and soul shall be made to contribute in the highest degree to the usefulness and nobility of the State. It is along this line that I pray God the thoughts and activities of your Convention be guided."

The discussion of this phase of the negro problem makes it worthy of note that on December 13th, 1915, the National Equal Rights Convention, which had its origin with Professor Peter F. Clark, colored, in 1853, held its session in Philadelphia and on the fifteenth of the month celebrated the adoption of the Thirteenth Amendment to the Constitution of the United States. The sessions were attended by prominent negroes from all sections.

CHAPTER XXIV.

WHERE FALLS THE MANTLE THAT HE WORE ?

OF a truth, "uneasy lies the head that wears a crown," and before the concluding chapter was writ in the contemporaneous history of Booker T. Washington's life, it was a matter of considerable speculation as to who might be called upon to wear his mantle and shoulder the responsibilities.

In the organization which he created at Tuskegee, and in the circle of educators and business agents which he developed there, were a number of negroes who had proved themselves loyal followers and competent executives, but the burden which Dr. Washington shouldered was more than that of an ordinary school principal or executive.

From the beginning he had accepted the burdens of his entire race as his own, and, putting aside the opportunities which came to him, through which he might have gained wealth and a dominant position in another sphere, he called to the world that his people needed him and that he had consecrated his life to their interests.

When in the fall of 1902, criticism was directed against him because of his conferences with President Roosevelt, and it was intimated that he was seeking political recognition, he sent to the Birmingham, Alabama, Age-Herald, the following letter, in which he declared that his life-work was the promotion of his race:

"I notice that several newspapers have recently connected my name with political matters in such a manner as to show that my position is not understood. I desire, therefore, to make the following statement:

“My life-work is the promotion of the education of my race. It is well known that I have always advised my people that it is of supreme importance at this period of their development that they should concentrate their thoughts and energy on the securing of homes, the cultivation of habits of thrift, economy, skill, intelligence, high moral character and the gaining of the respect and confidence of their neighbors, white and black, both in the South and North. From such teaching and council no influence can ever divert me.

NO POLITICIAN, BUT AN EDUCATOR.

“What conferences I have had with the President or any other official have grown out of my position, not as a politician, but as an educator. It should be borne in mind that there are about 9,000,000 negroes in the United States, who are liable, under the law, for taxes and military service, and who are punishable for infraction of the law. These people at present have no member of their race in the national law-making body, and it is right that those charged with making and executing the laws of the land should at times seek information directly from the members of the negro race, when their relations with the whites are concerned.

“Under no circumstances could I seek to promote political candidacies or volunteer information regarding men or measure, nor have I done so in the past; but because of the importance I have always sought to place education and industry among my people as the basis for friendly relations between the races. There may be occasions in the future, as there have been in the past, when, if I am so requested, I can give information about men and measures which would tend to promote such friendly relations between the races. Such information it is my duty to give when it is asked for.

“ At every proper opportunity I say to the youth of our people that they will make a mistake if they seek to succeed in life by mere political activity in the hope of holding political offices. Now and then, however, public questions affecting our interests arise which are so far-reaching that they transcend the domain of politics. When such questions present themselves, in justice to my race, I make my position known and stand for what I see to be the right.

“ We cannot elevate and make useful a race of people until there is held out to them the hope of reward for right living. Every revised Constitution throughout the Southern States has put a premium upon intelligence, ownership of property, thrift and character.

INTELLIGENCE, INDUSTRY AND RIGHTEOUSNESS.

“ As an educator, and not as a politician, I strive in every honorable and rational way to encourage the wise and enduring progress of my people, for, if all inspiration and hope of reward is to be denied them, they will be deprived of one of the greatest incentives to intelligence, industry and righteousness. On the other hand, if they are encouraged in sensible and conservative directions, they will grow year by year into contentedness and added usefulness.

BOOKER T. WASHINGTON.”

In the ensuing years there was little attempt to connect his name with politics, and it is said by those in a position to know that he asked few favors of those in power, except in the behalf of Tuskegee Institute or the negro as a race. His interest in his people was of such a personal nature, and so intense, that there were those, who, by reason of their connection with him, figuratively trembled at the bare thought of being placed in a

position which carried with it the responsibility of directing the education of a large portion of the colored race.

Though realizing that it were next to impossible to find another Booker T. Washington, the trustees of Tuskegee Institute looked forward to the successful continuation of the work which he started, because the organization which the famous educator effected was thoroughly trained to carry on the work.

PLANS FOR FUTURE OF INSTITUTION AND RACE.

The very processes by which he made the institution were such that every student that went forth became a walking testimonial to the efficacy of his methods, and withal thoroughly familiar with his plans of operation so far as the actual training and means of acquiring an education may be concerned.

A visit to Tuskegee Institute or attendance at a commencement was sufficient to give a conception of what an unusual place it was, and is. The popular idea of a commencement, based on the usual experience, has little application at Tuskegee. There was something in the nature of an exhibition for those thus privileged, such as might be encountered at a fair. In the closing exercises, for instance, a student seeking a diploma was compelled to go through the process of setting a hen, or a budding engineer was compelled to exhibit his knowledge of that branch of mechanics by operating an actual engine.

Tuskegee was made by Dr. Washington a school of practice. Mathematics and other branches have been learned as they could be applied or used in connection with practical training. The man who became a sawyer and was taught how to cut up timber and figure board feet got his mathematics in a way that was entirely practical. So did the bricklayer who learned how many bricks were required for building a certain wall.

That is the way many a self-made man has secured his entire education. Dr. Washington applied the same principle, except that he developed a systematized plan, so that each student received a well-rounded education, as well as industrial or other training. Therefore those who have gone through his school are in many instances well fitted to develop into needed instructors—as many of them have.

It was not, however, from this particular direction that doubt arose to cloud the minds of those called upon to select a successor to Dr. Washington, but in the direction of work outside the school, for Dr. Washington was a past-master in the art of organizing auxiliary forces, through which he might strengthen Tuskegee and increase its usefulness and prestige.

It is not a matter of discredit to those other high minded and loyal men at Tuskegee and elsewhere, mentioned as possible successors, that the Trustees regarded the finding of the right man a difficult problem, for it is doubtful if any man on the face of the earth—white or black—ever has lived who could fill his place in every particular, because they did not pass through the same “fire” of experience.

NOTHING TO PREVENT HIS ADVANCEMENT.

Neither is it a reflection to say that the conditions under which Dr. Washington began life were psychologically not a hindrance to his progress, for by the very reason of his birth he had nothing to live up to in the matter of social position. There was nothing in the way of preventing him from doing anything which he chose to do, so long as it was honest, that would help him advance himself.

He had nothing to maintain except his self-respect; he had no family whose pride or vanity would suffer if he chose to do menial work; no conflicting emotions or influences to veer him

from his moorings. He could live in a hut or an attic without criticism; he could do an honest day's work of any kind, and because he did do that he learned by experience what many men never learn, the value of applied knowledge, or knowledge gained through application in work.

It is the men who spring from the very soil itself who most frequently become a power, not those who by birth start half way up the ladder—started there by reason of advantageous relationship or fixed social status. Dr. Washington, with unusual physical and mental equipment, started from a position that enabled him to take advantage of every situation. And he had two predominating qualities which were primarily responsible for all that he accomplished: he had the ability clearly to analyze and formulate plans, and to act.

TO THE MEMORY OF NEGRO LEADER.

In the weeks following the passing of Dr. Washington, Tuskegee manifested such evidences of sorrow and witnessed such scenes as had never before been presented in the community; seas of humanity gathered from all the country round to pay respects to the memory of a negro leader, first united in the service incidental to the interment of his mortal body and later to attend an unusual memorial service.

It had been Dr. Washington's request that when the time came for him to lay down his burdens and his life there should be no spectacular funeral cortege; nothing but a simple service, and though his lifelong associates and helpers tried to carry out his wishes, the more simple and devoid of dramatic effect they tried to make the services the more impressive they were.

No king could have been laid away with greater honor. Early on the Tuesday following his death his body was placed

in a hearse and conveyed from his home to the Institute Chapel where it lay in state until Wednesday, when the services already briefly referred to were held.

During the services, which were conducted by the Chaplain of the school, John W. Whittaker, at the suggestion of Mayor Thompson, every business house in Tuskegee closed its doors. From every section of the South there were sent floral tributes—hundreds of them—so placed on the memorable day that they completely covered the rostrum of the chapel.

ESTIMATE OF A MAN'S WORTH.

The best estimate of a man's worth is obtained from the expressions of opinion of those among whom he lived and labored—his neighbors. The following is an excerpt from the Tuskegee News, the mouthpiece of the community into which Dr. Washington walked unknown to emerge a National figure:

"For twenty years it has been our honored privilege to be in the very closest touch with him in his work. His honesty and uprightness of purpose, his sincere desire to be of distinct benefit to both races, his singleness of devotion to the one work, have always profoundly impressed us. He loved Tuskegee, the people, the interests and Macon county at large. How we have seen his whole being light up as he noted or heard of the achievements of some persons of this county!

"He had a holy ambition to see Macon county first in all things, but especially to have her citizenship live in peace with one another. And it was largely due to his influence that for over twenty years there has been no friction between the races in Macon county. . . .

"Locally almost to a man our own Tuskegee and Macon county citizens are realizing as never before just how wonderfully the man had worked for himself a place in the confidence and esteem of this community and county. In a thousand ways his influence for helpfulness has been felt and everybody mourns his going away."

TELEGRAMS FROM SYMPATHETIC FRIENDS.

Immediately following the announcement of the great leader's death and during the period preceding the final memorial service at Tuskegee, held on Sunday evening, December 12, hundreds of telegrams and letters of sympathy were sent to the members of his family and those associated with him at Tuskegee. They came from leaders and men of public affairs everywhere—philanthropists, financiers, editors; educators, public officials and executives and friends of both races, among them being messages from former Presidents Theodore Roosevelt and William H. Taft and Vice-President Charles W. Fairbanks; Andrew Carnegie, whose endowment of \$600,000 to Tuskegee made possible Dr. Washington's extension of his work into broader fields; Frank Trumbull, of the Chesapeake & Ohio Railroad; Julius Rosenwald, trustee and president of Sears, Roebuck & Co., Chicago, John D. Rockefeller, Jr., and Emmet O'Neal, former Governor of Alabama.

Nor will the vision of that last memorial service, where some of these men came to pay personal tribute to his memory, soon be forgotten by the citizens of Tuskegee, the Executive Council, administrative officers, faculty and students of Tuskegee Normal and Industrial Institute. The services were presided over by Seth Low, of New York, chair-

man of the Board of Trustees, nearly all the members of which were present.

In order to be in attendance at this service and to be present at the meeting of the Board of Trustees on the following Monday, Mr. Low, former President Roosevelt, Frank Trumbull, William G. Willcox, William J. Schiefflin and George McAneny, then president of the Board of Aldermen, of New York, went from that city to Tuskegee in a special train. Charles E. Mason, of Boston, William M. Scott, of Philadelphia, and Julius Rosenwald and Edward A. Bancroft, of Chicago, also made the long journey, and joined in eulogizing the dead leader.

Former President Roosevelt in his remarks declared, "Doctor Washington directed his life work toward making Tuskegee Institute, which he founded, an asset to the State and nation." He also asserted that when he was in the White House Dr. Washington was one of the few men to whom he turned for advice because he "knew that he would not give me one word based on a selfish motive, but because he would state what in his best judgment was for the best interests of the people of the entire country."

Thus was marked the final chapter in the passing of Booker T. Washington—the man—who with the instrument of genius carved out for himself a niche in the imperishable "Hall of Fame."

The following Monday, December 13, the Board of Trustees created a \$2,000,000 Booker T. Washington Memorial Endowment Fund for the Tuskegee Institute, toward which it was stated that \$50,000 had already been pledged.

The task of selecting a successor to Dr. Washington as president of the school was referred to a subcommittee composed of Seth Low, New York, chairman of the board; W. W.

Campbell, Tuskegee; Victor Taulane, Montgomery, Ala.; Frank Trumbull, New York, and Edgar A. Bancroft, Chicago. A statement issued by the board after its meeting said :

"Tuskegee Institute is Booker T. Washington's monument, and his most fitting memorial is the perpetuation of its great work for the benefit of the colored people and for the promotion of helpful relations between the two races. The gap at present existing between the ordinary income of the institute and its annual outgo is approximately \$150,000. It is not desired to close this gap so completely as to make the institute independent of the interest and support of the living, but it is desired to reduce this gap to manageable proportions.

"The trustees, therefore, propose to invite subscriptions to the 'Booker T. Washington Memorial Fund' of \$2,000,000 for the continuance of the institute and of the work for the negro race which centres there. It is hoped and expected that \$250,000 of this sum will be given by negroes, out of which fund a suitable memorial will be erected at the institute."

On December 20, the committee delegated to select a successor to Dr. Washington, met in New York and elected Major Robert Russa Moton, of Hampton Institute, principal of Tuskegee Institute, to succeed Dr. Washington. Major Moton traces his ancestry from a member of an African tribe who was captured by a rival chief and sold into slavery to an American in 1735. He was born in Amelia County, Virginia. He entered Hampton in 1885 and was graduated in 1890. After he had finished at Hampton, General Armstrong, head of the institute, prevailed upon him to remain at the school and he took the position of drillmaster, and he developed the department until it has become one of the factors at the institute.

*The 32 pages of illustrations in this book are not included in the paging. Adding these 32 pages to the 320 pages of text makes a total of 352 pages.

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